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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, MARCH 29, 1845. VOL. XXIV.—NO. 13.

For the Register.

OUR SAVIOR'S VIEW OF THE KINGDOM OF HEAVEN.

It has been made apparent, in our preceding number that the Apostles and primitive Christians expected that *this kingdom* would be an earthly monarchy and be ushered in by the fall of all existing institutions, by the personal advent of Jesus Christ, by the resurrection of the righteous dead and by the destruction of the present world. It becomes an important inquiry, Did Jesus, our Lord himself, entertain the same impression? On the one side it may be urged that he declared that his advent was *nigh;* that some *then living* would 'not die until they saw the kingdom of God come with power;' that its approach would be attended with tremendous judgments on mankind; that it would come *suddenly* as the flood did in the days of Noah and as the tempest did, in the days of Lot; that 'as a snare would it come on all those who dwell upon the face of the whole earth.' He, also, reckoned among the phenomena of it, the investiture of Jerusalem by armies and the destruction of the city; that the 'Gospel must first be preached to all *nations*, and then, the *end should come*;' and that the Apostles should 'But have gone over the cities of Israel *when* the Son of Man would come." This, on the one hand. On the other, it may be urged, that the general tenor of the instructions of our Lord to his disciples, was, that they should not expect *earthly greatness;* that they would be persecuted and slain; that they would die as he, himself, should die; that they, like himself, must wait for their reward in *heaven;* that his kingdom was not of this world; that they, who lost their lives for his sake, would preserve them unto life eternal. He did not give them to understand that the demolition of Jerusalem would be *simultaneous* with the establishment of his kingdom; but, on the contrary, be followed by a long and wide dispersion of the Jews; that they should be carried captive into all nations and the holy city trodden down of the Gentiles, until the *times* of the Gentiles were fulfilled. Now, whether the times of the Gentiles signify the period during which the kingdom of God should be taken away from the literal Israel and given to another people; or the remaining period of the Gentile monarchies; or both inclusive; it is obvious that a very *considerable* length of time must be embraced in them. It is, also obvious, that the new kingdom could not be established in its fulness until all the other kingdoms which are hostile to it, should have come to an end. In what sense then could the coming of the Son of Man in his kingdom be *near?* Manifestly, only in *a partial* sense. And the language of the Bible is generally popular and indefinite. 'There be some standing here which *shall not* taste of death until they have seen the kingdom of God *come with power;*' until they have seen it make great advances; until they have witnessed important events which would remove obstructions and furnish facilities for its promotion. And the fall of the Jewish power *was* of this description. It did much for Christianity, though it did not establish it throughout the earth; though it gave not the 'Son the heathen for his inheritance and the utmost parts of the earth for his possession.'

Again; our Savior *did not* connect the resurrection of the dead with the advent of the Son of Man. In doing this, the Apostles seem to have acted without the authority of their Master. The parable of the sheep and the goats is not represented as taking place after the resurrection. The things signified by it were to take place *when* the Son of Man should 'sit on the throne of his glory; when he should *reign and judge* in the earth.' That the time of his reign and the day of judgment are the same thing appears from the following collation and comparison of texts. Our Savior preached throughout all Galilee and Judea, saying, 'Repent, *for, or because* the kingdom of heaven is at hand.' The Apostle Paul, addressing the Athenians on Mars Hill—said, 'God now commandeth all men everywhere to repent, *for or because*, He hath appointed a day in which He will judge the world by that man whom He hath ordained, having raised him from the dead.' In both these texts the same fact is offered as the consideration *why* men should repent. And this fact is, *the reign of heaven; the judgment or administration of the Son of Man.* These, then, must be cotemporaneous and identical. They begin, progress, and are consummated together.

The Apostle Paul speaks of 'the fulness of the Gentiles.' 'Blindness, in part, has happened to Israel until the fulness of the Gentiles be come in.' Is this the same as *the times* of the Gentiles? We think not. One of the terms expresses *a time.* The other, expresses *a fact.* But do *the fact* and *the time* coincide? In some degree, they probably do. When all the Gentiles shall have cordially and practically embraced Christianity, the lineal Israelites will not long remain obstinate in unbelief. Let all Christians treat them with unfeigned candor, charity and respect, and then, ere long, they will be converted to the faith of Christ.

It is requisite—for we cannot otherwise consistently expound the Christian Scriptures and make the prophecies in them coincident with historical facts—to regard the second advent of Christ, as a *progressive* event. It began in 'the days of John the Baptist.' It has been in progress these 1800 years. And its consummation reaches far into the distant future. There have been several *marked epochs;* remarkable *stages* in the line of progress, at which times the kingdom gained important advantages and made great advances. It might then have been declared *to come.* Such epochs were those of the destruction of Jerusalem; of the consecration of the Roman government from Paganism to Christianity, of the Christianization of the barbarous nations of Europe and the Protestant Reformation. In the metaphorical language of oriental poetry Christ then 'came in the clouds of heaven with power and great glory.' And it is an historical truth that the epochs of those signal events were remarkably prolific with national *agitations*, wars and *judgments.* The fall of the Jewish capital was preceded by desperate movements of insurrections, seiges and bloody battles; also by pestilence and famine. And the Christian conversion of the Roman Empire under Constantine the Great, was preceded, attended and followed by numerous wars of stupendous magnitude. The great central power from which the empire had grown up and by which it had been held fast together, was now becoming weak and insignificant. The city of Rome and her Senators now possessed but *a shadow* of their former importance. The power had now passed to the army. The most fortunate soldier became the monarch. Rival emperors contended for the purple. Provinces revolted and armies mutinised. The world was filled with confusion and blood. The collossal empire of Rome fell, as it were, by piecemeal. It was as if a thousand mastiffs had attacked one great lion. They reduced him by *inches.* The contest was long and attended with alternate successes. At length the barbarous tribes gained a magnificent triumph, and established themselves on the soil of the Western empire. They had been two *hundred* years about this work; and for three *hundred* years more they were engaged in wars among themselves and with the Eastern empire. For the period of five hundred years—from the fourth to the ninth century—Europe was a battle-field; a scene of 'confused noise and of garments rolled in blood;' a troubled sea whose waters, having no rest, cast up mire and dirt.'

And the period of the Protestant Reformation was signalized by wars of a gigantic character. They continued for an hundred years until quieted by the noble valor of Gustavus Adolphus of Sweden. Thus have the events of history corresponded to the prophetic annunciations of Jesus. He said 'And ye shall hear of wars and rumors of wars. There shall be famines, and pestilences and earthquakes. And there shall be signs in the sun and in the moon and in the stars; on earth the distress of nations, with perplexities; the sea and the waves, thereof, roaring; men's hearts failing them for fear; waiting for those things which are coming on the earth. And then shall appear the sign of the 'Son of Man in heaven.'

And all these things 'must needs' have been. They contributed to, and prepared the way for, the erection of the kingdom of Jesus Christ. The Jewish power, being hostile to this kingdom, the former must fall before the latter could rise. The paganism of the Roman empire being also hostile to it, must be overcome and put under foot. And the Gothic nations, being barbarians and heathen, must be enlightened and tamed before they could become Christian. Modern Europe being papal and intolerant, resisted Protestantism which could, of course, establish itself only by the power of the sword. Our Savior had said; 'Think ye that I am come to send peace on earth? I tell you nay; but rather division and the sword.' It has been by *the concomitant* means of wars, revolutions and the convulsive action of the elements of human society, that Christianity has arrived at the eminence which it now holds. These, however, have not been the proper and direct means; but only the *collateral* and *indirect.* The proper and direct means have been *the preaching of the Gospel;* the inculcation of evangelical truth and holiness; the faithful labors of Christian ministers; the love and zeal of the brethren; the patience and blood of the martyrs; the impressive and winning examples of holy love and self-denial. With these weapons, 'not carnal but mighty,' was the religion of Jesus Christ established in Jerusalem and in Samaria, before the face of the Jewish power; in Western Asia and Southern Europe until the empire of Rome bent down at its feet; and among the rude nations of the mediæval ages from which have arisen the civilization and Christianity of modern Europe. Thus has Christ *come;* not as at first, *in the flesh,* but in *the spirit.* His kingdom is not a civil and military organization. He reigns through the medium of *the doctrine* which he taught and *the spirit* which he imparted. Such may we interpret the second advent to be. In no other sense, can the predictions of it be true. In this sense, however, how incomparably glorious! Surely the Son of Man comes 'in great power and glory!' He comes not to destroy men's lives but to save them. God so loved the world that he gave his only begotten Son, not to condemn the world but that the world through him might be saved. And 'I will give him the heathen, and the uttermost parts of the earth for his possession. All nations and all kings shall bow down before him and worship in his name.' S. F.

THEOLOGICAL MISCELLANY.

PUSEYISM.

We select from our files of the London 'Examiner,' brought by the steamer, an interesting account of a great Convocation at Oxford, and its proceedings in reference to the author of one of the 'Tracts' which have created such serious alarm and violent controversies, in, and out of, the establishment, and also a brief report of a debate in the House of Lords, in reference to the Bishop of Exeter, and the troubles of the English Church.

OXFORD CONVOCATION. CONDEMNATION OF MR. WARD'S BOOK, AND DEGRADATION OF MR. WARD.

The proceedings of the Convocation, appointed for Thursday, have been looked forward to with unexampled interest. They comprised proposals for condemnation of Mr. Ward's doctrines, and those of Tract No. 90; with degradation of Mr. Ward from his degrees; but, at a late hour on Monday night, the Proctors of the University, the Rev. R. W. Church, of Oriel, and the Rev. H. P. Guillemard of Trinity, announced their determination to *veto* the proceedings against Tract 90. Those officers, as representatives of the Masters of Arts, are armed by the statutes with a very large power, that of summarily stopping any proceedings in Convocation. It was exerted in Dr. Hampden's case, to the great indignation of the very party who then denounced it as a shocking abuse, and now cry it up as an inestimable power. In the present case it was not anticipated: it being considered that after the proposed measure being published in Congregation on Monday, all idea of *vetoing* it had been, in justice to non-residents, abandoned. The intrigue, however, has since transpired. The Right Hon. the ex-President of the Board of Trade was employed to sound the heads of houses as to the *postponement* of the measure; and the Proctors awaited the result of the Right Hon. gentleman's application to the Board on Monday, before resorting to the last expedient. The scheme having failed, a meeting of the Tractarians took place, and the *veto* was determined on.

However, the condemnation and degradation of Mr. Ward were still to 'come off,' and the members of the University poured into Oxford on Thursday morning in vast numbers as the hour approached for the meeting of Convocation. A great proportion of those who arrived were men distinguished in public life, and who came up purposely to be present at the Convocation. The hour at which the Convocation was to meet had been fixed for one o'clock, and soon after that time the theatre was filled. It is calculated that there were not less than between 1,200 and 1,300 members of the University present, although not more than about 1,100 voted.

Shortly after one o'clock the Vice-Chancellor, preceded by the bedels and other officers, and followed by the heads of the University, entered the theatre, and proceeded to his seat. Mr. Ward had previously ascended the 'English' rostrum (on the left hand side of the theatre), from which he was to deliver his defence. A great number of distinguished persons either had seats or stood on the floor in the body of the theatre. Mr. Oakley, of Margaret Chapel, London, was with Mr. Ward in the rostrum, as also was E. Baddeley, Esq., the Rev. Mr. Elliston, of Balliol College, and others.

The proceedings were begun by the reading of the passages from the *Ideal of the Christian Church* proposed to be condemned; after which Mr. Ward defended himself in an English speech, under a dispensation from speaking in Latin from the Chancellor of the University. He was listened to for an hour and a half with the greatest attention, interrupted by some of his more zealous supporters with cheers, which he had himself the good taste to desire might not be repeated. His speech was an argument (very feeble, but without offence) for subscription in a 'non-natural' sense. Its closing passage was to some extent, perhaps, an unconscious betrayal of deeper feelings, an ulterior purpose:

'Nothing, indeed, is more probable than that the fabric of the English Church *may fall to pieces if you begin taking out only a single stone*; a fabric, large in extent, and yet homogeneous, in its composition it will not be one, or anything in the least like it, merely because you succeed *in dislodging one among its innumerable discordant materials;* and I do implore you then to consider well what you do when *you take this first step which may lead to so disastrous an issue.* Let your decision, at least, be the result, not of party and excited feeling, but of calm, and solemn deliberation.'

The Rev. Dr. Grant of New College, then rose and resisted the resolutions, and was followed by the Rev. George Denison, brother of the Bishop of Salisbury, who entered a protest we believe, against the proceedings. The Vice-Chancellor put the question, when there was a roar and counter-roar of '*Placets*' and '*Non-Placets.*' A scrutiny was then ordered. The numbers turned out afterward to be—for the proposition, 777; against it, 386. It was therefore declared against Mr. Ward. The Vice-Chancellor announced the result, saying '*Majori parti placet.*' The Vice-Chancellor then proposed the second proposition—that for the degradation of Mr. Ward—on which Mr. Ward again addressed the Convocation, also in English and in even milder tone. He alluded to those members of the University who still retained their degrees though they had gone over to Rome, and said that the proposed proceeding towards himself, who had not renounced the Church of England, but was ready to serve it, was harsh when compared with what has been done with them. 'At the same time,' he concluded, 'I must ever be thankful for the opportunity afforded me of doing justice to my character and opinions before so many members of a church towards which I do feel the deepest attachment.'

The Vice-Chancellor then put it to the vote as before with the same result. The Rev. N. Ellison of Balliol College, addressed the assembly in Latin, in opposition to the motion. A scrutiny was then taken, after which the Vice-Chancellor declared that the proposition had been affirmed. The numbers turned out to be—*Placets*, 569; *Non-Placets*, 511.

Among the *Placets* were the Bishops of Llandaff and Chichester, Lords Romney, Feversham and Sandon; the Deans of Norwich, Christchurch, Carlisle, Chichester, &c., &c. Among the *Non-Placets* were Mr. Gladstone, M. P.; Drs. Hook, Manning, Grant, Pusey, &c., &c.

The Vice-Chancellor then proposed the third proposition, for the condemnation of Tract 90. The Senior Proctor rose and said,—'*Nobis Procuratoribus non placet.*' Upon which there was a storm of counter-cheering and hissing for some minutes.

The proceedings then terminated.

Mr. Ward, as he left the theatre, was cheered by the undergraduates outside. The Vice-Chancellor was saluted most indecorously with hisses from the same source. It should be stated, that the Fellows of Balliol voted unanimously in favor of Mr. Ward on both propositions. And we may add that as the proctors for the ensuing year (Mr. Harris and Mr. Peter), are decided anti-tractarians, Tract No. 90 stands little chance at next Convocation.

Mr. Ward has doffed his cap and gown, and appears about Oxford in the ordinary dress. It is understood that Mr. Ward's application to the Court of Queen's Bench for a *mandamus* to the University to restore his degrees will be made immediately after the commencement of Easter term.

HOUSE OF LORDS.

After some petitions (on temperance, Scotch banks, and other subjects) had been presented, Lord Fortescue called the attention of the house to certain petitions (one from Dr Carwithen among them) from the diocese of Exeter, praying a revision of the rubric, and went into a narrative of the events which have lately attracted so much attention to that part of the kingdom, and described the universal irritation of feeling which the contradictory and inconsistent commands of the bishop had produced among the people. His lordship argued that it was the duty of parliament, by a distinct legislative enactment, for which there was ample precedent, to remove these difficulties, and to declare how much of the rubric is really binding. Upon this the Bishop of Exeter, although declining as a spiritual lord, to enter into any defence of his conduct, proceeded to explain at very considerable length the motives on which he had acted. He referred, with bitter acrimony, to the proceedings at South Molton and at Exeter; ridiculed the 'ignorance' of the various speakers at the public meetings, and contended that the statute of Henry VIII conferred upon the crown no spiritual power or jurisdiction, but only a temporal authority, which had been usurped by the pope, and was then rightfully restored to the sovereign. He vindicated to the clergy the possession of all purely spiritual supremacy, and denied therefore the right of the crown to impose upon them any change of the rubric. He proceeded to analyze the petitions which Lord Fortescue had presented, and said he wished the noble lord, as a more dignified opponent than he had lately had to deal with, would tell him '*what this is all about?*' (Laughter.) He afterwards assured their lordships that '*during the last three months he had had little time to read the papers.*' (Laughter.) And the right reverend orator concluded his lively and abusive harangue by contesting the right of parliament to interfere in a matter, jurisdiction upon which rested exclusively with the church, and conjuring their lordships, by the unhappy result of their ancestors' experiment in 1641, not to constitute themselves a committee of religion. Lord Brougham *agreed in every point* with the Bishop of Exeter, except in so far as the power of parliament was concerned. He held that power to be paramount in everything; but he anxiously deprecated its interference in the controversy by which the church is divided. He thought the wisest course was, whether what had fallen into desuetude were trifling or important, not to revive any usage which would occasion scandal and dissension. The Bishop of Exeter made some further explanations, and was followed by the Bishop of Norwich, who spoke of the determination in his diocese to resist any approach of a Roman Catholic tendency. He rejoiced at the part the laity had taken, and denied that the clergy were under any stringent vow to obey the rubric. There were many forms that it enjoined which it would be impossible to introduce. The Bishop of London entered his solemn protest against this doctrine, and the subject dropped.

O'CONNELL'S FAITH.

I declare my most unequivocal submission to the head of the Church, and to the hierarchy in its different orders, and according to its different rights. (Cheers.) If I am asked what it is I believe?—my answer is, I believe whatever the Church teaches; and if I am asked what it is the Church teaches? my answer is, what I believe—for I believe all that the Church teaches. (Cheers.) There does not exist a single Catholic more submissive to the authority of the See of Rome than I am, or more thoroughly convinced of its inestimable value, and the impossibility of maintaining union in the Church, except there be a living and speaking head of the Church. (Cheers.) Next, as to the order of the prelates. Whatever they determine on in Synod concludes my voice—that is, if I thought the Synod of Bishops in Ireland were wrong in any decision, I would not on that account oppose that decision, but submissively submit to that decision; and if I thought the matter of sufficient importance, I would take the private mode, without occasioning scandal of communicating with the highest authority at Rome, and simply making my complaint there, and abiding the decision. (Hear, hear.) But not one word of opposition to the Synod of Bishops would be heard from me; and if on the late occasion the Bishops had decided anything on this Bill—if having assembled together to the number I believe, of more than twenty—I don't know exactly the amount—they made a decision on this Bill, I never would be heard speaking against it, but would submit at once unequivocally to that decision. (Hear.) They have only to decide upon it and they close my mouth—they have only to determine and I respectfully obey. (Hear, hear.) I wish that to be most distinctly understood, for I take that to be the duty of all Catholics. (Hear.) Having proclaimed my submission to the head of the Church, and to his episcopacy in Ireland, I now address myself to this question as to one not decided upon by the Catholic prelates. I have read letters in the newspapers attacking Bishops and Archbishops. *I wept over these letters* —(Hear, hear,) and my object is not to promote the continuance of such discussion, but to stifle it. I will not argue with any priest on the subject—if a priest speak to me on it I will be silent. I will not bow to his authority to conclude me, but I will not do so unbecoming a thing as to enter into any argument with him on this subject. (Hear, hear.) My business is with the laity, and there being no decision on the Bill by the Bishops, it is my duty to speak trumpet-tongued to the laity, calling upon them to tell the clergy what they think of it. (Hear, hear.)'

GLEANINGS.

The Moravians are said to have arisen in the last century, under Nicholas Lewis, Count of Zindendorf, a German nobleman. They are called by this name because some of their first converts were from Moravian families. Their government is Episcopal, and their doctrines are those which are found in the Augsburgh Confession. They stand first in the cause of Missions, in proportion to their number. They are generally noted for their piety.

The Augsburgh Confession was drawn up by Luther and Melancthon, on behalf of themselves and other ancient reformers, and presented to the Emperor, Charles V., at the diet of Augsburgh. It presents the views of Protestants, and points out the errors of the Papal Church. It maintains the Divinity of Christ, his various sufferings, and the necessity, freedom and efficacy of Divine grace.

Eclectics, a name given to some ancient philosophers, who, without attaching themselves to any particular sect, took what they judged to be good and solid from each. The name is, also, applied to a sect which arose in the Christian Church toward the end of the second century. They professed to make truth the object of their search, and adopted from the different systems such tenets as they thought agreeable to it. They preferred Plato to all other philosophers.

Plato, one of the Grecian philosophers, believed in one God, the immortality of the soul, and future rewards and punishments. He erroneously believed in the Pythagorean doctrine of metempsychosis, or transmigration of the soul, as well as that men can purge themselves from sinful passions and vices.

Sadducees, a noted sect among the Jews, were so called from their founder, Sadoc. They maintained, that to serve God from a hope of reward, or fear of punishment, was servile; and hence denied the doctrines of future rewards and punishments. They maintained the soul's materiality—that there is no other Spirit besides God—and that there will be no resurrection of the dead. *Vide* Matt. xxii. 23, and 34: Mark xii. 18, 27, &c.

Septuagint, a Greek version of the Old Testament, supposed to have been made by 72 persons, in the reign of Ptolemy Philadelphus, king of Egypt, about 300 B. C. It was sometimes called the Alexandrian version, having been made upon the Island of Pharos, near Alexandria.

The number Seven is consecrated in the holy books in the religion of the Jews, by a great number of events and mysterious circumstances. God created the world in six days, and consecrated the seventh to repose. This is a type of the eternal rest in Heaven. It sometimes, and generally, stands for a definite number—but in other instances, it signifies an indefinite number. Isa. iv. 1: 1 Sam. ii. 5: Jer. xv. 9: Lev. xxvi. 24, &c.

Ranters, a sect which arose in 1645. They set up the light of nature under the name of Christ in men. In other respects they were like the Seekers, who arose the same year, and derived their name from their maintaining that the true Church, Ministry, Scripture and Ordinances, were lost, for which they were seeking. The Scriptures they regarded as uncertain; they made present miracles necessary to faith, and declared the then existing ministry, worship and ordinances, to be without authority and unnecessary.

Tiara, the name of the Pope's triple crown. The tiara and keys are the badges of papal dignity, the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the Pope is dead, his arms are represented with the tiara alone. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown. Boniface VIII. added a second crown; and Benedict XII. a third. [Chistian Herald.

DEATH OF THE REV. SYDNEY SMITH.

The Rev. Sydney Smith died, we much regret to say, on Saturday evening, between the hours of eleven and twelve, at his house, Green street, Mayfair. The country has lost in him one of the clearest and the wittiest of its writers, and humanity has lost one of its most powerful and yet least pretending advocates. He was the son of Robert Smith, Esq., of Woodford Court, Essex, and was born in 1772. He was educated at Winchester, which he left for a scholarship at New College, Oxford, in 1789, succeeding to a vacancy made by the marriage of the late Right Hon. Charles Bathurst, then Mr. Bragge. He entered the university at the age of seventeen, and proceeded to his degrees at Oxford, B. A., October 10, 1792; M. A., October 10, 1796, leaving his fellowship at New College on his marriage in 1800, with Miss Pybus, a daughter of Mr. Pybus, the banker. Previously to this he had resided at Edinburgh, where (travelling on the Continent, being then insecure on account of the political disturbances) he spent some time as tutor to Mr. Michael Hickes Beach, and whilst there he was one of the founders of, and a principal contributor to, the *Edinburgh Review.* Sydney Smith's own account of his school proficiency, in his own peculiar style, is extant in a letter he addressed two years since to the *Morning Chronicle,* and which will well bear re-printing:—'Sir,—Your table of *errata,* published the 4th, for my letter of the 3rd, is a good indication of the modes of English education. I have twice endeavored to write the word *skipping* 'skipping spirit.' Your printer first printed it 'scripling,' and then altered it to 'stripping.' The fault is entirely mine. I was fifteen years at school and college. I know something about the Romans and the Athenians, and have read a good deal about the præter-perfect tense, but I cannot do a sum in simple addition, or write a hand-writing which anybody can read.' On his marriage and settlement in London Mr. Smith became an extremely popular and distinguished preacher; and when Lord Erksine held the great seal, Lord Holland prevailed on that noble and learned person to bestow on Mr. Smith the living of Frostonin, in Yorkshire, where he resided for some years. In the year 1831, during the Ministry of Lord Grey, Mr. Smith became one of the canons residentiary of St. Paul's. In 1829 he had received the rectory of Combe Florey, in Somersetshire, a living the value of which is about 300*l.* per annum. He was in his 73rd year when he died. He was buried yesterday in Kensal-green Cemetery. W cannot close this brief mention of the dates of his long and useful life, without quoting his own account of himself published a few months since in the *Revue des deux Mondes.* It was addressed to M. Eugene Rubin, the writer of an acute and well-toned critique upon his works. 'I am 74 years old, and being canon of St. Paul's, in London, and a rector of a parish in the country, my time is divided equally between town and country. I am living amidst the best society in the metropolis, am at ease in my circumstances, in tolerable health, a mild Whig, a tolerating churchman, and much given to talking, laughing, and noise. I dine with the rich in London, and physic the poor in the country, passing from the sauces of Dives to the sores of Lazarus. I am upon the whole an happy man, have found the world an entertaining world, and am heartily thankful to Providence for the part allotted to me in it.' [Sydney Smith's writings, notwithstanding their apparently temporary character, have given him what is likely to be an enduring place in English literature. Discrimination of his exquisite genius is not an easy task, nor to be hastily attempted. It had so many rare, fine, and peculiar qualities, that the field of remark it would open is very large and various. We cannot enter upon it at present, but it is our intention to do so at an early day.] [London Examiner.

ANECDOTE OF JOHN WESLEY.

In the course of a voyage to America, Wesley hearing an unusual noise in the cabin of General Oglethorpe, (the Governor of Georgia, with whom he sailed,) stepped in to enquire the cause of it, on which the General immediately addressed him—'Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine, as it agrees with me the best of any. I therefore provided myself with several dozens of it, and this villain, Grimaldi (his foreign servant, who was present, and almost dead with fear,) has drank up the whole of it, and I will be revenged of him; I have ordered him tied hand and foot, and carried to the man of war, which sails with us. The rascal should have taken care how he used me so, for *I never forgive.*'

'Then I hope, sir,' said Mr. Wesley, looking calmly at him, '*you never sin.*' The General was quite confounded at the reproof; and putting his hand into his pocket, took out a bunch of keys, which he threw at Grimaldi, saying,

'There, villain, take my keys and behave better for the future.' [Zions Herald.

DR. CHANNING'S DUDLEIAN LECTURE.

Among the services rendered by this great and good man to the cause of religion and humanity, none is more valuable than his argument in behalf of the Christian revelation, in the 'Discourse before the University in Cambridge, at the Dudleian Lecture, 14th March, 1821.' As an argument, it has seldom been surpassed; as a specimen of pulpit eloquence, never. It not only convinced the reason, but it captivated and entranced it. This was the great peculiarity, the unrivalled charm of Dr. Channing's pulpit eloquence, that, in the clearest, calmest, and most simple addresses to the reason, the heart, unbidden and self-moved, joined in the response. He never addressed himself to the passions, or resorted to any of the ordinary methods of excitement, in his language or action, but while he reasoned, he not only convinced the judgment, but every hearer felt, as he listened, the purest and deepest sensibilities of his soul awakened.

This discourse produced a decided effect at the time upon his hearers, and laid the foundations of Christian belief, deep and immovable, in many a young heart. It not only produced such an effect at the time, but since, and as often as it is read, it will, through all coming ages; for this is one of those perfect works which will never be superseded. It gave to Dr. Channing a great extension of his reputation, and contributed to an English and foreign celebrity, which no other American author had then obtained.

A very curious and amusing circumstance, operating to produce this effect, was connected with the history of the Dudleian lecture.—While it gave to the name and character of Dr. Channing a currency in a certain quarter, which would not otherwise have been permitted, it illustrated, very singularly, the defectiveness of information in which even the most intelligent English writers allow themselves, respecting American affairs and characters.

In the Quarterly Review for January, 1823, there is a very long and very elaborate article on Modern Infidelity. In this article Unitarianism is spoken of as 'the half-way house' to infidelity, and is held responsible for it. The writer, in conclusion, presents a condensed sketch of the evidences of Christianity, and winds up his refutation of that infidelity which he has attributed to Unitarianism, with one or two quotations from this discourse of Dr. Channing, whom he pronounces 'one of those men who are a blessing and an honor to their generation and their country!'

Little did he dream that the defender of the faith, whom he had chosen, was the leader and champion of that very Unitarianism which he had endeavored to identify with infidelity!

We present the following passages from this discourse, to our readers, and most earnestly invite to them the serious consideration of all those, particularly, who may have been affected by any supposed difficulties attending the miraculous evidence.

'The great objection to Christianity, the only one which has much influence at the present day, meets us at the very threshold. We cannot, if we would, evade it, for it is founded on a primary and essential attribute of this religion. The objection is oftener felt than expressed, and amounts to this, that miracles are incredible, and that the supernatural character of an alleged fact is proof enough of its falsehood. So strong is this propensity to doubt of departures from the order of nature, that there are sincere Christians, who incline to rest their religion wholly on its internal evidence, and to overlook the outward extraordinary interposition of God, by which it was at first established. But the difficulty cannot in this way be evaded; for Christianity is not only confirmed by miracles, but is in itself, in its very essence, a miraculous religion. It is not a system which the human mind might have gathered, in the ordinary exercise of its powers, from the ordinary course of nature. Its doctrines, especially those which relate to its founder, claim for it the distinction of being a supernatural provision for the recovery of the human race. So that the objection which I have stated still presses upon us, and, if it be well grounded, it is fatal to Christianity.

It is proper, then, to begin the discussion with inquiring, whence the disposition to discredit miracles springs, and how far it is rational. A preliminary remark of some importance is, that this disposition is not a necessary part or principle of our mental constitution, like the disposition to trace effects to adequate causes. We are indeed so framed, as to expect a continuance of that order of nature which we have uniformly experienced; but not so framed as to revolt at alleged violations of that order, and to account them impossible or absurd. On the contrary, men at large discover a strong and incurable propensity to believe in miracles. Almost all histories, until within the two last centuries, reported seriously supernatural facts. Skepticism as to miracles is comparatively a new thing, if we except the Epicurean or Atheistical sect among the ancients; and so far from being founded in human nature, it is resisted by an almost infinite preponderance of belief on the other side.'

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'We are never to forget, that God's adherence to the order of the universe is not necessary and mechanical, but intelligent and voluntary. He adheres to it, not for its own sake, or because it has a sacredness which compels him to respect it, but because it is most suited to accomplish his purposes. It is a means, and not an end; and, like all other means, must give way when the end can best be promoted without it. It is the mark of a weak mind, to make an idol of order and method; to cling to established forms of business, when they clog instead of advancing it. If, then, the great purposes of the universe can best be accomplished by departing from its established laws, these laws will undoubtedly be suspended; and, though broken in the letter, they will be observed in their spirit, for the ends for which they were first instituted will be advanced by their violation. Now the question arises, For what purposes were nature and its order appointed? and there is no presumption in saying, that the highest of these is the improvement of intelligent beings. Mind (by which we mean both moral and intellectual powers) is God's first end. The great purpose for which an order of nature is fixed, is plainly the formation of Mind. In a creation without order, where events would follow without any regular succession, it is obvious, that Mind must be kept in perpetual infancy; for, in such a universe, there could be no reasoning from effects to causes, no induction to establish general truths, no adaptation of means to ends; that is, no science relating to God, or matter, or mind; no action; no virtue. The great purpose of God, then, I repeat it, in establishing the order of nature, is to form and advance the mind; and if the case should occur, in which the interests of the mind could best be advanced by departing from this order, or by miraculous agency, then the great purpose of the creation, the great end of its laws and regularity, would demand such departure; and miracles, instead of warring against, would concur with nature.

Now, we Christians maintain, that such a case has existed. We affirm, that, when Jesus Christ came into the world, nature had failed to communicate instructions to men, in which, as intelligent beings, they had the deepest concern, and on which the full developement of their highest faculties essentially depended; and we affirm, that there was no prospect of relief from nature; so that an exigence had occurred, in which additional communications, supernatural lights, might rationally be expected from the Father of spirits. Let me state two particulars, out of many, in which men needed intellectual aids not given by nature. I refer to the doctrine of one God and Father, on which all piety rests; and to the doctrine of Immortality, which is the great spring of virtuous effort. Had I time to enlarge on the history of that period, I might show you under what heaps of rubbish and superstition these doctrines were. But I should repeat only what you know familiarly. The works of ancient genius, which form your studies, carry on their front the brand of polytheism, and of debasing error on subjects of the first and deepest concern. It is more important to observe that the very uniformity of nature had some tendency to obscure the doctrines which I have named, or at least to impair their practical power, so that a departure from this uniformity was needed to fasten them on men's minds.'

We particularly ask the attention of those persons, who may have imagined that some inherent difficulties are involved in the supposition of miracles, to the following paragraph. We beg them to ponder it well. It seems to us to be the utterance of profound philosophy, and to lead the mind to reflections before which all doubts and objections in reference to miraculous interpositions, as such, melt and vanish away.

'I have thus considered the objections to miracles in general; and I would close this head with observing, that these objections will lose their weight, just in proportion as we strengthen our conviction of God's power over nature and of his parental interest in his creatures. The great repugnance to the belief of miraculous agency is founded in a lurking atheism, which ascribes supremacy to nature, and which, whilst it professes to believe in God, questions his tender concern for the improvement of men. To a man, who cherishes a sense of God, the great difficulty is, not to account for miracles, but to account for their rare occurrence. One of the mysteries of the universe is this, that its Author retires so continually behind the veil of his works, that the great and good Father does not manifest himself more distinctly to his creatures. There is something like coldness and repulsiveness in instructing us only by fixed, inflexible laws of nature. The intercourse of God with Adam and the patriarchs suits our best conceptions of the relation which he bears to the human race, and ought not to surprise us more, than the expression of a human parent's tenderness and concern towards his offspring.'

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'One striking peculiarity in Jesus is the extent, the vastness, of his views. Whilst all around him looked for a Messiah to liberate God's ancient people, whilst to every other Jew, Judea was the exclusive object of pride and hope, Jesus came, declaring himself to be the deliverer and light of the world, and in his whole teaching and life, you see a consciousness, which never forsakes him, of a relation to the whole human race. This idea of blessing mankind, of spreading a universal religion, was the most magnificent which had ever entered man's mind. All previous religions had been given to particular nations. No conqueror, legislator, philosopher, in the extravagance of ambition, had ever dreamed of subjecting all nations to a common faith.

This conception of a universal religion, intended alike for Jew and Gentile, for all nations and climes, is wholly inexplicable by the circumstances of Jesus. He was a Jew, and the first and deepest and most constant impression on a Jew's mind, was that of the superiority conferred on his people and himself by the national religion introduced by Moses. The wall between the Jew and the Gentile seemed to reach heaven. The abolition of the peculiarity of Moses, the prostration of the temple on Mount Zion, the erection of a new religion, in which all men would meet as brethren, and which would be the common and equal property of Jew and Gentile, these were of all ideas the last to spring up in Judea, the last for enthusiasm or imposture to originate.

Compare next these views of Christ with his station. He was of humble birth and education, with nothing in his lot, with no extensive means, no rank, or wealth, or patronage, to infuse vast thoughts and extravagant plans. The shop of a carpenter, the village of Nazareth, were not spots for ripening a scheme more aspiring and extensive than had ever been formed. It is a principle of human nature, that, except in case of insanity, some proportion is observed between the power of an individual, and his plans and hopes. The purpose, to which Jesus devoted himself, was as ill suited to his condition as an attempt to change the seasons, or to make the sun rise in the west. That a young man, in obscure life, belonging to an oppressed nation, should seriously think of subverting the time-hallowed and deep-rooted religions of the world, is a strange fact; but with this purpose we see the mind of Jesus thoroughly imbued; and, sublime as it is, he never falls below it in his language or conduct, but speaks and acts with a consciousness of superiority, with a dignity and authority, becoming this unparalleled destination.

In this connexion, I cannot but add another striking circumstance in Jesus, and that is, the calm confidence with which he always looked forward to the accomplishment of his design. He fully knew the strength of the passions and powers which were arrayed against him, and was perfectly aware that his life was to be shortened by violence; yet not a word escapes him implying a doubt of the ultimate triumphs of his religion. One of the beauties of the Gospels, and one of the proofs of their genuineness, is found in our Savior's indirect and obscure allusions to his approaching sufferings, and to the glory which was to follow; allusions showing us the workings of a mind, thoroughly conscious of being appointed to accomplish infinite good through great calamity. This entire and patient relinquishment of immediate success, this ever present persuasion, that he was to perish before his religion would advance, and this calm, unshaken anticipation of distant and unbounded triumphs, are remarkable traits, throwing a tender and solemn grandeur over our Lord, and wholly inexplicable by human principles, or by the circumstances in which he was placed.

The views hitherto taken of Christ relate to his public character and office. If we pass to what may be called his private character, we shall receive the same impression of inexplicable excellence. The most striking trait in Jesus was, undoubtedly, benevolence; and, although this virtue had existed before, yet it had not been manifested in the same form and extent. Christ's benevolence was distinguished first by its expansiveness. At that age, an unconfined philanthropy, proposing and toiling to do good without distinction of country or rank, was unknown. Love to man as man, love comprehending the hated Samaritan and the despised publican, was a feature which separated Jesus from the best men of his nation and of the world. Another characteristic of the benevolence of Jesus, was its gentleness and tenderness, forming a strong contrast with the hardness and ferocity of the spirit and manners which then prevailed, and with that sternness and inflexibility, which the purest philosophy of Greece and Rome inculcated as the perfection of virtue. But its most distinguishing trait was its superiority to injury. Revenge was one of the recognized rights of the age in which he lived; and though a few sages, who had seen its inconsistency with man's dignity, had condemned it, yet none had inculcated the duty of regarding one's worst enemies with that kindness which God manifests to sinful men, and of returning curses with blessings and prayers.—This form of benevolence, the most disinterested and divine form, was, as you well know, manifested by Jesus Christ in infinite strength, amidst injuries and indignities which cannot be surpassed. Now this singular eminence of goodness, this superiority to the degrading influences of the ages, under which

in history; and yet this was blended with a condescension, lowliness, and unostentatious simplicity, which had never before been thought consistent with greatness. In like manner, he united an utter superiority to the world, to its pleasures and ordinary interests, with suavity of manners and freedom from austerity. He joined strong feeling and self-possession; an indignant sensibility to sin, and compassion to the sinner; an intense devotion to his work, and calmness under opposition and ill success; a universal philanthropy, and a susceptibility of private attachments; the authority which became the Savior of the world, and the tenderness and gratitude of a son. Such was the author of our religion. And is his character to be explained by imposture or insane enthusiasm? Does it not bear the unambiguous marks of a heavenly origin?'

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'There is another evidence of Christianity, still more internal than any on which I have yet dwelt, an evidence to be felt rather than described, but not less real because founded on feeling. I refer to that conviction of the divine original of our religion, which springs up and continually gains strength, in those who apply it habitually to their tempers and lives, and who imbibe its spirit and hopes. In such men, there is a consciousness of the adaptation of Christianity to their noblest faculties; a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to give that peace which the world cannot give; which assures them, that it is not of earthly origin, but a ray from the Everlasting Light, a stream from the Fountain of Heavenly Wisdom and Love. This is the evidence which sustains the faith of thousands, who never read and cannot understand the learned books of Christian apologists, who want, perhaps, words to explain the ground of their belief, but whose faith is of adamantine firmness, who hold the Gospel with a conviction more intimate and unwavering than mere argument ever produced.'

The last paragraph of this invaluable and inimitable discourse, produced, at the time, an impression which can only be appreciated by those who remember the peculiar elocution and aspect of the author. His pale, thin, spiritual countenance, the touching tones of his tender, but clear and musical voice, his light and fragile form, the solemn sincerity of his utterance, all wrought upon the feelings of his auditors, so that when he spoke the words 'our own graves open before us,' it seemed to them as if an angel was beckoning to them from beyond the tomb, and their hearts yielded to the heavenly persuasion.

'But I must tear myself from a subject, which opens upon me continually as I proceed. Imperfect as this discussion is, the conclusion, I trust, is placed beyond doubt, that Christianity is true. And, my hearers, if true, it is the greatest of all truths, deserving and demanding our reverent attention and fervent gratitude.—This religion must never be confounded with our common blessings. It is a revelation of pardon, which, as sinners, we all need. Still more, it is a revelation of human immortality; a doctrine, which, however under-valued amidst the bright anticipations of inexperienced youth, is found to be our strength and consolation, and the only effectual spring of persevering and victorious virtue, when the realities of life have scattered our visionary hopes; when pain, disappointment, and temptation press upon us; when this world's enjoyments are found unable to quench that deep thirst of happiness which burns in every breast; when friends, whom we love as our own souls, die; and our own graves open before us. To all who hear me, and especially to my young hearers, I would say, let the truth of this religion be the strongest conviction of your understandings; let its motives and precepts sway with an absolute power your characters and lives.'

CHRISTIAN REGISTER.

BOSTON, MARCH 29, 1845.

PRESIDENT QUINCY.

The resignation, by the Hon. Josiah Quincy, of the Presidency of Harvard University was communicated to the public last week just as our paper was going to press. We had time and room, then, only for his letter of resignation, and for the brief but just remarks of the editor of the Daily Advertiser upon the event. But we cannot feel satisfied without, on our own part and in behalf of all our readers, giving expression to our feelings on the occasion. President Quincy is the worthy son of an illustrious sire, and, by the variety of his services, has preserved and brightened a name long honored in our annals. We have often heard, from our elders, of the brilliant reputation which he acquired in his collegiate career as an undergraduate. He early came into public life, and his course has led him through fields of labor, and placed him in posts of usefulness and honor, remarkably diversified. But we must not enter upon a narrative of his life, which will be only appropriate, we trust, at a still distant day.

This city and the College have received an impress from his public spirit, and resolute energy, which will never be effaced. His History of Harvard University is a work worthy of its author and its subject. His indefatigable exertions have, we doubt not, wrought out a condition of order, well adjusted arrangement, and healthful soundness in the affairs and administration of the College, which will long be gratefully felt and appreciated by all concerned in the government, or enjoying the privileges of the University. His honesty of purpose; his independence and frankness of character and manners; and his magnanimous ardor for the welfare of the venerable and infinitely important institution committed to his care, will be remembered with interest and admiration. He watched over the College with the devoted solicitude of a parent, and never has there been, or can there be, greater fidelity, or more disinterested zeal, or a more liberal spirit, in the discharge of that high office—never more vigilance or diligence in the details of its duties—and never were the portals of the presidential mansion spread open with a warmer hospitality than welcomed the distant stranger to the refined society, and the youthful student to the matronly care, which graced and presided over it.

While we rejoice that the services of President Quincy will, as he assures us, still be rendered in awakening the people to the importance of preserving the 'RELIGIOUS FREEDOM' of the College, it is our fervent prayer, that many years of serenity and peace, enlivened by such voluntary exercises of his public spirit and by the gratifications of a classical taste, blessed by domestic happiness, and hallowed by religious faith and hope, may await him before he shall be gathered to his fathers.

DUTY OF UNITARIANS TO THEIR LITERATURE.

We wish to turn the attention of our readers to the advertisements of books, illustrative of our sentiments, which appear on our columns. There is no respect, in which duty to one's self, and duty to the public more perfectly coincide than in the patronage of useful publications. We often wonder that persons of property do not, more generally, furnish their dwellings with the substantial ornament of a well selected library, and themselves and families with the luxury of such works, periodical and others, as would at once entertain and enlighten. It would indicate a much higher degree of real refinement, and give a far better title to social rank, to have shelves well filled with good books, than to have the walls burnished with mirrors, or surrounded with ottomans. The latter, with all other similar articles of fashionable and costly furniture, may be possessed, to the highest degree of elegance and splendor, while the owner and all who belong to him, may be ignorant, unrefined, and uninteresting; but, when the library is well stored, and is an object of interest to the family, there will true elegance, and real accomplishment and attractiveness be found.

When we consider how extensively the benefit of books may be made to flow, passing as they may, each through many hands, we discern the call there is upon all, who can, to take part in diffusing this beneficent influence. He who purchases and circulates among his friends a valuable publication, not only increases the ability of the publisher to issue more and better, but he secures a benefit to himself, in the entertainment and improvement he receives from it, and multiplies that benefit to all under his roof, or in the circle of his kind offices, into whose hands it may pass.

No system of truth can be made to prevail unless private individuals, interested in it, patronize the periodicals and journals that advocate, and the various publications that expound, its principles, by sustaining their circulation, and endeavoring to increase it in their immediate neighborhoods, and wherever they have influence. This is, especially, the ground upon which we rest our hopes, and we call upon all liberal Christians and friends of the truth, as we hold it, to consider, and be faithful to, their obligations in this particular.

PROFESSOR BUSH.

The following passage from the New York correspondent of the National Intelligencer, will prepare the reader to appreciate the very interesting and important position this gentleman is occupying in the religious world.

"Professor Bush's new work on the 'Resurrection' has raised an excitement in the Presbyterian Church, which threatens to lead to divisions quite as serious as those which Puseyism has produced among the Episcopalians. Few theological works have so rapidly passed into circulation and created so profound an impression. It has already reached a second edition. In several quarters it has been attacked with much asperity, as unscriptural and heretical. Last Sunday the Rev. Mr. Skinner denounced it from the pulpit in this city in vehement terms; and his example has been followed by other clergymen here and elsewhere. Yesterday the Professor came before the public with a very able reply, in which he maintains that nothing more derogatory to the honor of Revelation can be affirmed, nothing more calculated to give advantage to infidel cavils, than to say that it teaches for truth what we positively know to be false. The principal point wherein he differs from the orthodox standards is this: He rejects the doctrine of the resurrection of the natural body, maintaining that, as the objections urged by reason against its resurrection are absolutely insuperable, therefore Revelation does not and cannot teach it, inasmuch as it is impossible that the works and the word of God should be at variance. He shows that there is as strong Scriptural authority against the doctrine as for it. His belief is, that there is a Spiritual or a substantial body, (for what is permanent may better be called substantial than what is liable to decay,) the germ of which is contained in the natural body, and which is evolved by death and becomes the medium of the soul's nobler and more enlarged operations. It is the promulgation of this belief which has called down the denunciations of the sect to which he belongs."

A recent number of the 'New World' contains a spirited and manly defence of himself, by the Professor, against a violent attack upon him in the New York Evangelist. It may surprise some, that any class of Christians, should be so sensitive concerning speculations in reference to such a subject as Professor Bush has treated in his recent very able and interesting work. It has no connection with any system of controverted theology, and relates to a question, on which variant and opposite opinions have always been held in the bosom of every denomination.

The truth is not that they are offended or alarmed by the views he holds upon the subject of the Resurrection, but by the liberal, bold, and noble principles of interpretation and inquiry, which he has for some time practised and advocated; by the ability, learning, and courage with which he stands ready to defend his course and position; and by the charity and enlargement of sentiment, which he expresses towards those whom it is the determination of the bigoted portion of the Orthodox (we rejoice to make this distinction, and to bear testimony to the more liberal feelings of many among them) to denounce and excommunicate as heretics.

Professor Bush has for several years interchanged expressions of Christian courtesy with Unitarians, and accepted invitations to preach in their pulpits, and we are pleased to hear, that, so far from being intimidated by the excitement got up against him, he occupied the desk and conducted the services, in Mr. Bellows's Church, in New York city, a few Sundays since.

We understand that he retains his attachment to the Orthodox denomination in which he was brought up, and would gladly remain with them, if permitted freely to pursue his researches. But the determination seems to be formed to silence, or denounce him. He will not be silenced, and of course his fate is fixed.

We trust that our friends in New York will illustrate the principles of our cause by extending to him a hearty and effectual sympathy. We care not how far he adheres to his Trinitarian and Orthodox opinions, or how far he has modified them. It is enough for us that he claims and exercises his rights as a Protestant, and free Christian, that his spirit rises above the barriers of sects and creeds, and that he is a sufferer in the cause of charity and truth.

His work on the Resurrection is a valuable and elaborate production on a subject of the most unspeakable and absorbing interest, and ought to be received as a valuable acquisition to our theological literature. It will well repay its cost to every reader, and the friends of liberal and free inquiry will, we trust, manifest their interest in the author, in a manner at once useful to themselves and most gratifying to him, by purchasing and perusing it.

For the Register.

A CALL FOR DR. CHANNING'S WORKS, FROM THE WEST.

GENEVA, KANE CO., ILL., Feb. 22, 1845.

MR. EDITOR,—I have been reading with deep interest, Rev. F. T. Gray's remarks in the Register, on the growth and condition of the Western country, and there is one subject of his remarks to which I wish to call the particular attention of the readers of the Register. I refer to the influence of the writings of Dr. Channing. I wish the importance of this influence on the character of our people, and especially of the young men of the west, was duly appreciated by every man and woman of our faith in the United States. Most heartily do I respond to the sentiments of Mr. Gray on this subject. The writings of Channing are read by many, and would be read by thousands, if they were within their reach; and the mild earnestness with which they plead for humanity, and in behalf of man's highest interests, and for our simple, rational, soul-renewing faith, cannot fail to inspire the reader with loftier views of man's capacities for excellence, with nobler aims of life, and a more liberal, and charitable, and fervent religious spirit.

There are multitudes of young men, to whom the single article on self-culture would be worth twice the cost of a copy of the work; and to those who are inquiring on the subject of religion, the discourses on the evidence of revealed religion, the character of Christ, and on the nature and purpose of Christianity, are valuable beyond all pecuniary estimate.

True and ennobling thoughts are the richest, best possession of a rational and moral being, and such a store of them as have been gathered by Channing, and left as a rich legacy to the world in his works, ought not to remain unknown and unpossessed by the young men of our country. I can hardly conceive of a more efficient and certain way of exerting an ennobling influence on Western character, than the general spread of these writings among the people. They will be read with avidity, and wherever they are read, they will exert a great and lasting influence. They are worthy of as good a dress as they wear, and I have thought no one ought to ask for them to be put in a coarser garb. But if the mass of the people cannot have them as they are now published, I could wish that a large edition might be issued in a cheaper form for gratuitous distribution over the whole length and breadth of our country, and that wealthy and benevolent individuals would direct a share of their energies to this work. But if a cheap edition is not published for such a purpose, I hope that the deep interest felt and manifested for the moral and religious improvement of the people of the West, by our benevolent friends in New England, will take the form of a large box of Dr. Channing's works, landed in Chicago, soon after the opening of navigation in the spring. My plan would be that those who wished to purchase, should have them at cost, and the money, after paying the freight, be used for the purchase of more books, and what were not sold immediately, should not be absolutely given away, but disposed of in something like Dr. Franklin's method of giving money to the beggar; lent to careful and responsible individuals, to be kept in circulation. I have put several copies, which have been sent to me, into the hands of trustworthy persons; not as their own, but for circulation, under their care, to be lent, and returned to them, to lend again. I could, in a short time, put 50 or even 100 copies in circulation, in this manner, where they would be working a silent, but mighty revolution in minds that are to sway the moral destinies of thousands and millions in this land.

As an indication that there is abundant opportunity for doing a work of this character, I would say that I have distributed, within three years, more than 300 volumes of books, and 3000 tracts, and I regard it as a most effective method of exerting a wide and lasting moral and religious influence.

I feel grateful for the privilege of being thus employed as the almoner of others bounty, for the supply of the intellectual and moral wants of multitudes who have, in this manner, received spiritual nourishment and strength, and been enriched with durable riches. I would say to those who feel an interest in the subject of Mr. Gray's communication, if fifty or one hundred copies of Dr. Channing's works are entrusted to my care, I will endeavor to distribute them to the best advantage for the promotion of the benevolent designs of those by whom they are sent. I would also be glad to receive fifty copies of Peabody's Lectures on Christian Doctrine. This work would meet a want which is much felt here at the present time.

From past experience, I am convinced that a knowledge of what is needed, and of how it may be done, is sufficient to ensure action, generous, immediate action, in opening this channel of moral influence, to which allusion has been made, and filling it with a deep and mighty current. I invite the attention of the readers of the Register, and my Christian brethren, to this subject, with a trusting heart, and remain yours and their's in the service of Christ,

AUGUSTUS H. CONANT.

Books for the above object may be left with the General Secretary of the A. U. A. 134 Washington street.

For the Register.

DESIGN OF THE MOVEMENT AGAINST HARVARD COLLEGE.

BALTIMORE, March 19, 1845.

MR. EDITOR:—The movements which have been detailed of late in the Register, of a certain party to *banish* sectarianism from Harvard University, remind me so strongly of a development that was made in Vermont, some forty years ago, that I cannot forbear bringing it up from the history of the past, for the edification of the present. The chief character who figures in it, is Dr. Asa Burton, a theologian of some distinction in his day, of whom an extended notice was in given this paper not long ago. The conversation stated, took place at his house, at a meeting of the Association, to which he belonged, and was given in one of the public papers at the time, by a person present, under his own hand.

POMFRET VT., Sept. 27, 1813.

DEAR SIR,—I feel it a duty to communicate to the public, through the medium of the Herald, a subject which is of some importance to the friends of civil and religious freedom.

In the opening of the year 1807 or 1808, I attended an association of the Congregational Clergy, at Thetford in this State. After the members had generally convened, a Mr. Fuller, minister of Vershire, observed to Dr. Burton, 'Well, you did not succeed in getting Mr. Fowler a member of the Corporation of Burlington. (This College is patronized by the State and is known by the name of the University of Vermont.) 'No,' replied the Doctor. 'Well, what must be done next,' said Mr. Fuller. The Doctor affected to be at a loss for an answer. Mr. Wooster, another member of the Corporation, replied with some feeling. 'We must withdraw our support from that College, and turn it to Middlebury,' (another College in the State, under the patronage of individuals.) The Doctor then began, 'We must turn our influence to Middlebury, and I think we can easily run down the University. When the Corporation are convinced, that they cannot support the reputation of the College without the Calvinistic influence, they will be willing to give up Doctor Sanders, (the president,) then we can manage the College as we please. It will be of great importance to have it under Calvinistic influences. *To do this, we must cry down the College and Dr. Sanders. We must make the people believe that the reason why the College does not flourish, is, because Dr. Sanders is so unpopular.* The Calvinistic sentiments never will prevail till the Colleges are under *our influence*. Young men, when they go to College, generally, have not formed their religious sentiments. We ought to have a President and instructors, who have the address to instil the Calvinistic sentiments, *without the students being sensible of it.* Then, nine out of ten, when they leave the College will support the Calvinistic doctrine. They will go out into the world, and will leave their influence in Society. In this way we can get a better support, without any law, than we have ever had with it. And besides, when all our Colleges are under our influence, it will establish our sentiments and our influence, *so that we can manage the civil government as we please.*'

He then began to name the Colleges, and found them all under Calvinistic influence, on this side the Delaware, except *Brown University, Harvard University*, and the *University of Vermont*.

Brown University may be considered as much for us as against us. We have a Divinity College at Andover, which has a great influence over Harvard College, and we think it will soon bring it over to our interest; and we must exert ourselves to obtain this; and here are the sentiments, and as nearly the words as I can recollect. * * * * * *

IGNATIUS THOMSON.

Here is a candid avowal by a leading Orthodox Divine of the designs of his party upon the Colleges of New England. Those who knew him personally, can have no doubt of the genuineness of the conversation above reported. It is like him in every syllable, and it furnishes an admirable key by which to interpret the late movement about the Board of Overseers of Harvard. The sectarian influences of the University are shocking, unless they can be made to operate on the right side. Then, it is probable, they would be healthful and salutary.

Another remarkable feature of this conversation, is the use that is to be made of Calvinism as the instrument of governing the world. And truly, next to Popery, Calvinism is the most potent engine of tyranny, that has ever been devised. The spiritual aristocracy of the new birth, is found to be nearly as arrogant and oppressive as the divine right of the successor of St. Peters. Wherever Calvinism prevails, its abettors, like the soldiers of Cromwell's army, are clear for having 'The kingdom and the fulness of the kingdom given to the saints of the Most High.' That Harvard University may long be free from the haughty and iron despotism of the Reformer of Geneva, is the hearty wish of ONE OF HER SONS.

UNITARIANISM IN BROOKLYN AND NEW YORK.

It gives us particular pleasure to insert the following communication. We earnestly hope that our friends in these two most important places will continue to keep alive the zeal of which they have given so many decisive and interesting evidences. There are undoubtedly great numbers of Unitarians, and friends of liberal principles, there, not connected with either of the societies of our faith, and not yet known to each other. Let them find each other out—bind themselves together by the intercommunication of sympathies and kindred sentiments,—procure and circulate our publications—meet together as often and as numerously as they can, and thus prepare the way for the gathering of societies, and the stated enjoyment of the privileges of worship, under an unenlightened ministry.

We shall be glad to receive and to publish whatever our friends there may desire to communicate, and to make the Register as useful to them as possible.

For the Register.

MR. EDITOR,—I have heard it said—and I think I have since read a paragraph to the same effect in some of the daily papers—that the troubles heretofore existing between the Rev. John Pierpont and the owners of the Hollis Street Church, were about to be finally settled and that the Rev. Mr. P. was about to resign the charge of his society. Now, *if this be true*, I wish that *he might be induced to go to New York city and undertake the formation of a new society there.* As I recently suggested through the columns of your paper, I am *fully persuaded*, if a few individuals can be found willing to *commence* this enterprise in the right way, with a determined spirit to persevere, in the eastern part of the city, (say in the neighborhood of the Bowery) that their exertions could not but lead to ultimate and complete success. I was very glad to notice in the Christian World, not long since, a communication in relation to this matter, from the pen of the Rev. Mr. Holland now of Rochester and formerly of this city, to whom I had referred in my communication. He urges the undertaking in very strong terms and does so, because he was once here and knows all the doubts and uncertainties, as well as the undoubted success, of such an enterprise. We are all well aware here, that whenever the Rev. Mr. Pierpont visits us and officiates in our Churches, no one attracts *a larger audience of strangers*, than he, and therefore it seems to me, he would be able to draw about him many new converts. Will not those who reside in New York and who *should* feel interested, take this matter into serious consideration? Cannot something be done? As I before observed, in my former communication, our Churches both in New York and Brooklyn are in a flourishing state, and why not have more? There are those ready to unite with us, provided they can be reached in the right way, and it seems to me it would not require a great effort to make a commencement. In the 'great metropolis' of the country, containing over 400,000, inhabitants, there are but just *two* Churches of our faith,—Why is this? I do *not* charge that the two clergymen in New York are in any way blameable for this, for we all know that they have labored manfully and have gathered large and increasing societies and no doubt, have done everything *they* could do, to advance the cause of liberal Christianity. But have the *laymen* done their duty in this respect? There should be a *dozen* Unitarian Societies in New York instead of *two*. Is not *somebody* at fault? Why has not 'our cause' been better managed there? There may be some good and substantial reasons for it, but I have never heard of them. If there *are* any, will not some one give them to us? If our congregation in Brooklyn continues to increase as it has done, and as I trust it will, I hope we shall soon have occasion to call Mr. Pierpont to Brooklyn for another society, if the New Yorkers do not move in the matter and engage him before. We have only, as I hope, *commenced* the good work in Brooklyn, although we have much to be thankful for. We have met and overcome various obstacles from time to time which have stood in the way of our prosperity, and the society now own one of the most beautiful Church edifices in the country, and *decidedly* the most beautiful in the *denomination*, the congregation is as large as any in the city and is steadily increasing in numbers.

Brooklyn at the last census, contained 36,000 inhabitants, and now contains *one* Church of our faith; New York city, with upwards of 400,000 inhabitants, should contain, *in the same ratio*, ELEVEN Unitarian societies. Let this be borne in mind, by all whom it may concern.

S. F. S.

Brooklyn, March 19th, 1845.

For the Register.

MR. EDITOR:—The following beautiful effusion is from the pen of Mrs. Mary S. B. Dana, author of 'The Parted Family,' 'The Southern Harp,' 'Charles Morton,' &c. &c. The spirit which it breathes, cannot be otherwise than agreeable to your feelings—and the deep toned piety which it manifests, must be gratifying to the feelings of your numerous readers. W.

THE CHRISTIAN'S JOY.

'Rejoice, because your names are written in Heaven.'

Hear what your blessed Master saith,
Ye, who abide in him by faith!
Rejoice—because to you is given
To know your names inscribed in Heaven.

Faint not, ye followers of the Lamb!
The God from whom your Master came,
O, is he not your *Father* too,
Who—like a father—pitieth you?

No smothered sigh, no hidden tear,
Escapes your Father's eye or ear;
He loves with such a tender love,
Your lightest cares his pity move.

When, like the prodigal, you roam
Far from your Father's cheerful home,
Forgiving your neglect and scorn,
With outstretched arms he calls—return!

When hungry, weary, sad, and faint,
Along your homeward road you pant,
He runs to meet you—bids you come—
And bears you in his bosom home.

Dear Father! *could* my accents move
To celebrate thy wondrous love,
My voice would all the nations wake,
Speaking as mortals never spake.

Charleston, S. C., March 11th, 1845.

For the Register.

MR. EDITOR,—I am deeply impressed with the remarks on 'Heaven and Earth' which appeared in your paper of last week, and should like to know their author. I never saw the unchristian custom of *war* put in such strong and true contrast with Christian love. I write to ask the author to expand his thought.

I was also struck with another idea. He says 'We have *already* entered on an everlasting life.' This idea, to my mind, invests life with a dignity and importance which cannot be overstated. Will you ask the writer to expand this thought, as he understands it?—and you will oblige a young SEEKER.

NEW PUBLICATIONS.

I. Recollections of Rev. F. W. P. Greenwood, D. D., A Sermon preached after his death, and selections from his writings. Printed for the American Unitarian Association, 1st series, No. 211.

Dr. Frothingham's Sermon on the character of Dr. Greenwood is as delightful and perfect a production, of the sort, as we remember to have seen. Where more beautiful sentiments can be found, condensed into so brief a compass, we know not. How they could be clothed in a more beautiful expression we cannot imagine.

'A tomb has been opened among you since we last assembled here for our usual services. A man of God has been laid in it. Let me call him so, and put some stress upon the title, and dwell upon it with a melancholy pleasure. It belongs to every good man who serves his Maker by serving his generation, and who walks humbly before Him, on whose hand we are all so dependent as we go through with our responsible and transient lives. But it belonged to him in an unusual measure. The late pastor of this church was of no ordinary stamp of goodness. His service was beyond the usual kind. His conversation with heaven was of no common closeness and constancy. He fulfilled a holy office, of which he felt all the sacredness;—that was sullied in nothing by being touched with his revering hands;—to which few have been so deeply devoted, and in which few have been so tenderly beloved. Was he not a 'man of God?' But his 'sepulchre' has been prepared by the decree of that sovereign wisdom, which he never questioned, and to which we with uncomplaining tears submit, and God has 'buried' him. Gradually, for his strength wasted day by day, and yet suddenly, for death is always sudden, he sunk down under the pressure of a disease that was as stealthy as it was deadly; and with all his faculties and affections about him, he departed out of our sight. A tranquil, constant spirit, that had long stood waiting,—and this he told you, when his venerable colleague died, was perhaps the most 'difficult post of duty,'—he has at length found we know not how much more than his release.

But two days ago, his wasted form was brought here for the last religious offices, where he was wont to come in all the stages of his life; where he worshipped as a boy, and I was a witness how seriously; and where he preached the truths of the divine gospel with a chaste zeal, and a clear reason, and a deeply moved spirit, and a pathetic sweetness, of which you all were the witnesses, and of which there are but rare examples. Alas, that his eloquent tongue must have been thus mute in the assembly of his people! He was buried according to his own direction, given with his characteristic simplicity. There was found among his papers, not till the second day after his departure, one that bore the plain inscription, 'My Funeral.' With the even and sedate hand that corresponded well with the mind that dictated it, it enjoined that there should be no deviation from the common service of the church; but expressed a preference that instead of the funeral hymn there might be the chanting of the psalm, which begins, 'The Lord is my shepard, I shall not want,' and goes on with the devout confidence, 'though I walk through the valley of the shadow of death, I will fear no evil,' and closes in an almost triumphant tone, 'I shall dwell in the house of the Lord forever;'—that house which has many mansions, eternal in the heavens.—Was not this as if he desired, in the immediate prospect of his dissolution, and even with his dead lips, to utter his sense of the experience he had enjoyed of the divine goodness? 'I would,' it goes on, 'that not a word should be said concerning what may be considered my character or deservings, at that solemn hour when in the house of God and presence of his holiness, my poor remains are waiting to be consigned to the earth. Let the voice of the church only be heard in those words, mostly from sacred scripture, which are used in our mother country impartially for prince and peasant, and which are certainly sufficient for me.' That restriction is now taken off. I cannot stand in this shrouded pulpit, that has been his for these nineteen years, and not speak of him. These mournful draperies insist upon their subject.—You have come to hear some feeble tribute to so strong a character and so dear a memory. Only let me speak with that sober regard to the unexaggerated truth, which was so fixed a principle in him. I should be afraid of offending his shade by a single word of indiscriminate eulogy, or rhetorical artifice, or overstrained description.'

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'Shall I venture to speak, as if under a separate department, of the feelings, the sensitive nature, of your lamented pastor? Certainly no one could, or ought, but with a reserved tongue. Nor should I, but that there seemed much that distinguished him in their character and expression. They united great strength and fervor with an extraordinary tranquillity. They were alive to every touch. They took an eager interest in whatever related to sacred principles or human welfare. They were full of harmonies with the surrounding world. They were quick to kindle or to melt, as anything occurred to rouse a righteous displeasure or to appeal to the softest sympathies. But yet they broke out into no excess, and they sunk down into no weakness. You always found him prudent, measured, calm. A spirit of control seemed to be constantly upon him. It looked out from his thoughtful eyes, and impressed itself upon his whole demeanor. I do not remember him when he was easily moved to mirth, though he had a keen relish for all innocent joy; nor to anger, though he knew well how to resent and what to resent; nor to tears, though he was tenderly constructed, and made many tears start at the pathos of his affectionate word, while he kept his own below the brim of their fountain.—And whence came this spirit of control? I think from a contemplative disposition, that had always made serious estimates of life and of the duties and objects of living; and that had been trained by the various discipline of a delicate if not a suffering frame, to look closely at the transientness of mortal things, and to feel the necessity of a curbed will, and to fix its trust upon the promises of God. He was penetrated with moral and religious persuasions, that were too habitual to be ever uneven, and too profound to show any tumultuous sign of themselves as they flowed on. He was eminently, though with the most silent modesty, a devout man. Unconsciously and without effort he was so, *as if a heavenly responsibility and hope* were the breath of his nostrils. He lived in that undisturbed air. His faith was not a transient visiter, coming and going, visible at intervals and noisy at the gate; but it abode in him as a child of the house. It was this that so subdued him under each passing event, and prepared him constantly for every event that was to betide.' * * * * *

'In his opinions, he loved to be settled. He studied that there should be some fixture in them. He was unwilling to be doubtful. He would have been unhappy to waver. He dreaded being carried about on any important subject as the wind prevailed. He sought to be assured. He set out his judgments carefully, and then allowed them to take their root. He was not anxious, like many, to disturb them continually in order to see if they were in a good condition. While he was candid and charitable towards the views of others, he held his own in unshaken honor. He was ready at all times to listen to any new arguments that might be brought against the justness of his belief; but he was not ready to be always putting it to the question as a suspicious thing. This would have been to render his belief no belief, but only a flickering assent or a flimsy conjecture. At least, he thought so. He wanted a foundation, and must have it; and he laid it with pains and circumspection, as that upon which he was to build his safety. The skeptical and the vacillating, and they who are easily caught by the show of some new thing, might have found fault with him here as too precise, perhaps as too pertinacious. But it was a demand of his nature to know where he stood, and to be able to stand confidently.'

The pulpit was the high field of his faithful labors; may I not add, of his holy renown?—With what a meek grace, what a beautiful simplicity, what a deep seriousness upon his expressive face, he stood up here and elsewhere, and spoke for his Master! His voice was richly musical, breathing out as from the soul; his look saintly; his manner fervidly collected; his word full of calm power. While he was yet a young man his aspect seemed venerable. It grew more apostolic, when the thin features grew thinner, and the touch of time was upon the locks of his hair. And when the progress of disease had enfeebled and altered the tones of his speech, still as before, and more than ever, they stole the attention of all classes of minds, and went to the heart of every hearer. His topics were various, and each was treated with its becoming method. He was no vague writer. He did not deal in abstractions and unaffecting generalities. He had always a purpose in view, and he moved distinctly towards it. In the discussion of moral points he showed a nice discernment. He qualified, as he went on, what needed to be set in its just proportions. There was no indiscriminate assertion. There was no empty declamation. He reasoned with ability. He interpreted with good sense. He described with the most skilful hand. But it was in tender and persuasive representations that he most excelled. These were the most congenial with the cast of his reflections, and one must be of a stern nature that could have heard him at such times and remained unmoved. His style of discourse was called a plain one by many. But this could only be because it was so easily understood. It was essentially poetical; figurative in an unusual degree; and though always chaste, abounding with the highest forms of eloquence. It was suited in each several instance to its end. It was never out of place. It was the more clear, and not the less so for its ornament. He taught the more effectually by the exquisite mastery that he thus displayed of the language in which he wrote.

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'When I am dead, then bury me in the sepulchre wherein the man of God is buried.'—The question is often asked with some curiosity, or some uneasiness: Where shall I be buried? An idle question. Of what consequence where! No baneful thing can then harm us. No healing thing can then help us. The desert is no exposure, and the carved monument is no defence. Neighborhood is of no importance where all is but dust. The deep pits of the sea shall give up their dead at the call of God as easily as the shallowest grave. The Roman emperor, entombed in the air upon the column of his victories, was not so near to the skies as the poor Christian whom he had permitted to be slain for the Redeemer's sake. Of what consequence in what place, when the fragrance of the earth and the rays of the sun, and the music of the stream, and the air are alike unheeded? But let me be buried in the moral fellowship of righteous souls. Let me be buried in the affections of them I love. Let me be buried in the memory of those who will honor mine. Let me be buried in faith towards the Heavenly Father, in charity with the world, and in hope of the Life Everlasting.'

The extracts from the writings of Dr. Greenwood are prefaced by a brief note from Rev. Mr. Huntington, and are interesting specimens of the peculiar style of their lamented author. Any one acquainted with his writings will find the charm that belonged to them in the following passages.

In the calm silence of a starry night, we look up to the myriads of worlds which adore God in their brightness; we calculate with time and pains the distance of one of these from the spot on which we stand, and the result seems like a fable, and overwhelms us with astonishment.—By artificial aids to our sight, new sparkles of heavenly fire emerge into the field of vision, as distant from those we last saw, as they from us. We borrow augmented assistance, and dim and struggling spots of light appear, worlds, doubtless, and systems of worlds, but remote from us beyond the power of science to compute their remoteness, far away in the unknown deep, with their own fair brotherhood around them.—Yet what is this? What is this incalculable reach of nature's trebled vision, but a glimpse into the thin suburbs of creation; an uncertain and unsatisfactory glance upon the sentinels and outposts merely of that host of heaven and army of God, which stretch their numberless ranks beyond! And there too, in the midst, and all around, is God, to uphold what he has created, to regulate what he has ordained.—And how can we perceive, how can we know the Maker, when we see but a small fragment only of the works, throughout the whole of which he dwells invisible?

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Christ is my companion and guide in the path of my mortal life, through all difficulty and danger, always ready and efficient with his counsel, sympathy and assistance. Am I in doubt concerning some question of duty, some rule of conscience? I have only to refer to his word, or his example, and my course is plain. Am I in peril from some lurking and besetting temptation, almost irresistible from the appeals which it makes to my weaker nature? One glance at his pure countenance, one touch of his invigorating hand, and I am my better self again, and have strength to spurn the assaulter away.—Have I neglected to seek my helper in season? have I wandered from the right way? and do I at length see and deplore my fault, confused and ashamed? I hear his voice, not repelling me by harsh accents, but gently accepting my repentance, and inviting my return. Is my heart deeply pierced by disappointment or any grievous sorrow? or is my flesh troubled by racking pain? I look to the man of sorrows, to the suffering Lamb of God, to his bleeding temples, to his agonizing cross; and his wounds are the healing of mine. Do I stand by the bedside of a departing friend, feeling that I am wretched, and that when the final breath is breathed I shall be more wretched still, but striving to restrain my tears, in the fear of disturbing the last moments of one I love? Christ is with me where I stand, assuring me that my friend will not die, but only sleep, and that I shall meet him again, and be parted from him no more. I bless the sacred accents, and my tears gather silently, and my bosom is calmed. And so when I come myself to the brink of the river, Christ will be with me then, who has been with me always, and the warmth of his dear and glorious presence will dispel the chilly vapors, and he will lead me safely through.—What then could I do without him? How can *I live, how can I die without him?*

Master! *to whom shall we go? thou hast* the words of eternal life. Thou hast said we can do nothing without thee. Son of God, it is true! Savior of men, it is true? Thou art the vine, we are the branches. Our spiritual life is nourished and invigorated from thee; and if we bear fruit, it is because we abide in thee, and still receive the vital streams which flow from thee alone.

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'Now, my friends, what do they do, who deny the resurrection of Christ, even though they may maintain, as the Pharisees formerly did, a resurrection of their own? In the first place they reject, and lose, and make of no effect, all this power, and authority, and love, and reverence, which cleave inseparably to his death and resurrection. In the next place, with a wonderful, and as it seems to me, a melancholy hardihood, they undertake to deny, and sweep away, all that solemn and attested history of the resurrection of Jesus in the Gospels; all that mighty influence produced by it on the minds of the apostles, and all the point and power of their preaching, as recorded in the book of their Acts; and finally all the importance and meaning of their references to it, as they are written down in their Epistles. Gospels, Acts, and Epistles, all are denied *in this* one denial. Is it not necessary that the resurrection of Christ should be preached now, as in the former time? Are there none who reject it; none who doubt it; none who receive it with a weak acceptance, insensible to its power and its connexion with all Christian holiness? Certainly it must be preached; not to the exclusion of other topics; not too frequently, as if Christians were not Christians, and needed to be converted to what they already believe, but preached so that when denied it may be defended; so that when in danger of being forgotten, it may be kept in mind; so that when faintly spoken of as something not now important, it may be shown to be now and ever all-important; so that when other doctrines, perhaps of mortal manufacture, shall be thrust into its place as essential, it may be maintained in its place as the great essential. Here the apostles furnish our example in their epistles; writing to Christians as Christians, and therefore on a variety of Christian subjects, but always bearing in mind the resurrection of Christ, the gospel which they first had preached.'

II. COLLEGE REPORTS. Report on diminishing the cost of instruction in Harvard College, together with a minority Report on the same subject.
Report of a Committee of the Overseers of Harvard University concerning the requirements for admission to the University.
Report on filling up vacancies in the clerical part of the permanent Board of Overseers of Harvard College.

These several reports were disposed of during the recent sessions of the Board of Overseers. The majority Report on the subject of the expenses at Cambridge was written by Mr. Bancroft, the minority Report by Mr. John C. Gray. Of course there is but one voice and one wish among all the friends of the College in reference to the reduction, in all possible and well considered ways, of the cost of education there. On this subject there is but one party and we must all unite in a constant pressure upon the government of the College urging them to a perpetual attention to this point. While the community must not dictate imperiously to them, in reference to any detailed suggestion of retrenchment, they must not be impatient of such suggestions, but give them the fairest and fullest consideration. The recommendation with which Mr. Gray's Report closes, for instance, deserves to be deliberately and calmly considered.

'Resolved, that it be recommended to the corporation to consider the expediency of providing, that salaries hereafter established shall depend partly on the number of undergraduates.' We are quite confident that if the expenses of

an education there could in any way be materially diminished, it would be out of the power of the theological opponents of the College to prevent a great increase in the number of its students, which must be effected or it will be impossible, long, to summon to its defence a moral force sufficient to protect it from the assaults to which it is exposed.

The Report on the requirements for admission is from Mr. Saltonstall of Salem, and is perfectly convincing. It presents facts and considerations which must prevent any future necessity of treating the subject. It shows that the result of all experience, the united aim and aspiration of all the guardians and friends of academical education, is for higher instead of lower conditions of admission to college. Indeed, we regard the suggestion, from whomsoever it came, of lowering the requirements for admission into colleges, as the result of a strange and unaccountable want of appreciation of the past history and present condition and tendency of all the earlier stages of education, in schools and academies. If the requirments for admission to college were not slowly and steadily raised, lads would get there at an earlier and earlier age continually, thereby aggravating, perpetually, one of the greatest evils incident to collegiate life and society, the juvenility and boyish indiscretion which infect its tone and spirit.

Instead of reducing the requirements, we would rather throw all the studies of the Freshman year into them, shortening the college course to three years, and by this one change diminishing the cost of an education, one quarter. We think that the changes that have taken place in preparatory schools, in text books and methods of instruction, and the combined incentives and facilities that have been embraced within them, would allow us to transfer a considerable portion of college studies back into them. Besides this, the various modes of general instruction, of a popular description, now prevalent in Lyceums and the sytems of public lectures in our towns and villages, provide the means of knowledge on some subjects and to some extent, so as to relieve the course of collegiate education. This plan would at once raise the standard of public opinion within the College, by raising the average age of its members. And the public opinion of the students is, and must always be, an element of the highest consideration in the management and condition of any college.

The third and last Report, is from the pen of Rev. Dr. Codman, and strongly presents some of the reasons why such a movement as that now threatened against the influence of liberal Christians in the government and oversight of the College, ought not to be made. As this subject will, probably, demand pre-eminent notice, hereafter, in our columns, we refrain from remarks upon it now.

II. An account of the great New England witchcraft; with an attempt to exhibit the philosophy of spectre seeing; charming, &c., embraced in a lecture on the occult sciences. By James R. Newhall.

This is an interesting little pamphlet, in a lively and spirited style, and containing much curious matter in a very agreeable dress.

IV. The Episcopal Observer. Ira Warner, Editor and Proprietor. March 1845.

This is the first number of a Magazine, established in this city, to express the sentiments and promote the interests of the Episcopal denomination. We are pleased with the spirit that pervades it, and trust that it will exert an influence in favor of the moderation, peaceful dignity of bearing, and regard for the prevalence of order, courtesy and good sense, which in times past recommended, and we hope ever will recommend, the Episcopal denomination. The attempt to convert it into a dogmatizing, domineering, agitating, and uncharitable sect has done much to deprive it of the favor it once enjoyed on the part of many persons of the highest respectability whose tastes and dispositions led them to take refuge in it from the extravagances of zeal, and the doctrinal bigotry, prevailing on other sects.

The article on the 'Bible a rule of Faith in contra-distinction from human reason,' is an excellent essay. We have only to observe that there is no occasion to regard human reason as in conflict with the Bible. All that is claimed for reason, is, that it be acknowledged, as the rightful interpreter of the Bible.

V. Popular Lectures on Astronomy.

Redding & Co., have received 'Popular Lectures on Astronomy,' by Arago, with additions and corrections, by Dionysius Lardner. They are published in New York, by Greely and McElrath. There are seventeen Lectures, all upon topics of high interest. The work is illustrated by numerous diagrams and figures, and contains, no doubt, as much valuable information as can be brought within the compass of a volume of the requisite and desirable dimensions and character, for popular use.

BOARDING SCHOOL FOR YOUNG LADIES.

We would invite the attention of those of our readers, who may be seeking for such information to the advertisement of Dr. C. S. Cartee's School, which appears in our columns in alternate weeks. His School is already well established, his system of teaching has been approved by the parents of his pupils, and the names to which he refers are a guarantee of his abilities and faithfulness. One great advantage by those of his pupils who are members of his family, is, that as their number is necessarily small, they enjoy the advantages and privileges of the household circle, and have a kind and friendly superintendence over them. Parents who are selecting a place for the education of their daughters, (and many of our readers must be thus engaged) are respectfully requested to turn their attention to this School.

Social Gathering. We understand there was a social gathering of members of Rev. Mr. Stone's society, in Beverly, on Thursday evening last, of a highly interesting character. The room in which it was held was tastefully decorated, and the table profusely and beautifully spread. Several pieces of sacred and secular music were sung with pleasing effect. A communication in verse, purporting to come from the venerable Elm, which shades the Church, grouping many incidents of the olden time, was also read. At a seasonable hour the company retired, after singing the doxology 'From all that dwell, &c.' to the tune of Old Hundred.

We are glad to notice, that the social element is beginning to be more generally cultivated in the religious societies of different denominations. [Salem Observer.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From Rev. J. T. Sargent, the subscriptions of several individual for Tracts,	$ 15,00
From the Auxiliary Association in Southboro,'	4,00
From a Lady in Rev. Mr. Brooks's Society in Newport R. I.,	1,00
From the Auxiliary Association in Rev. Mr. Pike's Society, Dorchester,	18,00
From a Friend in New Hampshire,	5,00
From the Auxiliary Association in Northboro',	30,00
From Dr. Asa Miller of Mattapoisett,	1,00
From the Ladies Association in Uxbridge, the balance necessary to constitue Mrs. Sarah Clarke a Life Member,	8,00
From Rev. S. G. Bulfinch Jr., two years subscription,	2,00
From Ladies in Rev. Oliver Stearns Society in Hingham, to constitue him a Life Member,	30,00
From Rev. Mr. Miles Society in Lowell,	61,55
From Mrs. C. Jones of Enfield, Annual Subscription,	5,00
From Auxiliary Association in South Hingham,	10,00

, The Anniversary of the Bulfinch Street Sunday School, will be celebrated at the Church on Fast Day, when several addresses are expected. Services will commence at 2 1-2 o'clock.

For the Register.

OBITUARY.

JOHN STEWART WALWORTH.

Died, in Belvidere, Boon County, Illinois, on the 6th inst., John Stewart, the only son of Rev. John Walworth, aged 9.

Thus has passed away from our midst, one of the most cherished of earth's children; and buried with him, lie many of the hopes of fond parents.

Brother Walworth had been called away from home to discharge his duties as a minister of the Gospel, and left his son in perfect health, as far as human judgment could decide. At the expiration of one or two days, John was slightly ill, but not so much as to require medical aid, till the evening previous to his death, when he seemed much more dangerously sick than had before been supposed. During the live-long night did the mother, herself in feeble health, bend over the couch of her only son, assisted by the best medical aid which had seasonably been called, but the morning found him much worse, and at ten o'clock he died with sweet composure; perfectly resigned to his early death. Our young friend manifested no fear of death. To him it had never been represented in those gloomy colors with which the imagination of many has invested it. Death, he had been taught to regard as but the summoner to a brighter existence, to those who are *pure in heart, and he knew that when this tenement* of clay must be forsaken, Jesus, who loved children here below, had prepared mansions of rest in his Father's house above. A short time before death had forever sealed the lips of our young friend, he said, 'I am going to my long home'; nor did he think it an unloving wish to add,' and mother I hope you will follow me soon.' To his mind, Heaven seemed a bright place, and earnestly did he desire that those he loved on earth should quickly enter that haven of rest, and enjoy with him the presence of the Lord, where is fulness of peace forever. Would not all children of pious parents feel this, if death were rightly represented to them?

As a pupil of the Academy, the writer has always found him obedient and gentle; prefering rather to suffer wrong without a murmur, than to retaliate by unkind word or act. He loved reading, and in one of his age this is not uncommon; but what *is* unosual, he particularly loved *religious* reading. The Child's Friend, supplied him by the kindness of Rev. Wm. Cushing, was always read with the liveliest interest and much profit. Brother Cushing's kindness will long be remembered by the parants.

Seldom have I witnessed a more affecting sight than that beheld at the burial of the earthly remains of one so tenderly loved. The pupils of the Academy were there, and gazed with tearful eyes upon the inanimate form of him who but so lately mingled with their sports. There too sat the toil-worn missionary! O, who could know the desolation of *that* heart, who but one similarly circumstanced can describe his feelings, when having hasted home to his family after a fatiguing journey in his Master's service, cheered, amid his hardships, and amid the storms of sectarian opposition, by the feeling that there were those at home who loved him, he finds an only son has breathed his last; and the absent father has lost even the solace of receiving the last fond look and tender accents of his dying child; His two sisters! alas, they mourn for a loved brother, and deep is the affliction their affectionate hearts now experience. All who witnessed their devoted attention during their brother's illness now sympathise with their sorrow.

But why particularize in respect to the scene? Who can describe a mother's sorrow, a father's grief. Our bereaved friends mourn not as those without hope, for they know their child is with Jesus; and we can sympathize with the mother who says,' I have not *lost* John, but only been *separated* from him for a season.'

May the young who shall read this, feel that they too, may be early called, and seek him who has said 'Seek me early and ye shall find me.' Arthur B. Fuller.

Venerable Indian Chief. The Cattaraugus (N. Y.) Whig of a late date, mentions that Gov Blacksnake, a grand Sachem of the Indian nation, was in that place. He resides on the Alleghany Reservation, about twenty miles from the village; is the successor of Corn Planter, as chief of the Six Nations—a nephew of Joseph Brant, and uncle of the celebrated Red Jacket. He was born near Cayuga Lake, in 1739, being now 96 years of age. He was in the battle of Fort Stanwix, Wyoming, &c., and was a warm friend of Gen Washington's during the Revolution. He was in Washington's camp forty days at the close of the Revolution—was appointed chief by him, and now wears suspended from his neck a beautiful silver medal presented to him by Gen Washington, bearing date 1796.

SUMMARY OF GENERAL INTELLIGENCE.

The Canadian Parliament have passed an act incorporating the 'St. Lawrence and Atlantic Railroad Company,' to unite at the boundary line with the Railroad to be built from Portland. The Mexican Minister has left Washington, and is on his way to his own country and expresses his conviction that war will immediately be declared by Mexico. The Mexican Consul in New Orleans has received instructions to close his consulate. The bill for supplying Boston with pure water from Long Pond, having been so amended, as to have the water brought from Long Pond, or Charles River, passed the House of Representatives of Massachusetts by a vote of 192 to 30. It received among other amendments one, by a vote of 87 to 64 exempting East Boston from bearing any part of the expense until the water shall be conveyed to that part of the city. The Trustees of the Maine Asylum of the Insane have elected Dr. James Bates of Norridgewock, to succeed Dr. Ray, as Superintendent of that noble institution. The latest accounts from Texas indicate opposition, of considerable influence, to the annexation of that nation to this. The Senate of the United States, after acting upon several executive nominations, adjourned *sine die* on Thursday of last week. On Monday last, (March 24th,) the Houses of the Massachusetts Legislature, by a concurrent vote, elected the Hon. John Davis of Worcester a Senator of the United States to fill the vacancy occasioned by the death of Hon. Isaac C. Bates. On motion of Mr. Dwight of Boston, the House of Representatives were induced to reconsider the Pure Water bill, and reject the amendment adopted a day or two before exempting East Boston from its share of the burden of the project. In the Senate the amendments of the House were concurred in, with the exception of that authorizing the commissioners to bring the water from Charles River, if they see fit, rather than Long Pond. On this point the two Branches were disagreed. The House insisted and the Senate yielded. The Fitchburg Railroad is authorized by an act of the Legislature to subscribe 400,000 dollars to the stock of the Vermont and Massachusetts Railroad, and to contract with the Boston and Maine Railroad to enter Boston. The Charlestown Branch Railroad is authorized to construct a Branch to Cambridge Common. New Bedford has received a charter, as a city. Hon. Samuel Cushman has been appointed Naval Storekeeper, and Winthrop Pickering Surveyor of the Port at Portsmouth, N. H. General McNeil has been again appointed Surveyor of the Port of Boston. Hon. Levi Lincoln intimates in his valedictory speech, as President of the Senate, an intention to retire from political life. He has had a distinguished career—having occupied the chair of both Houses, been a Judge of the Supreme Court, Governor, and Lieutenant Governor of Massachusetts, and Member of Congress. He will always be remembered as an able, fearless, faithful and honorable public officer. The Massachusetts Legislature adjourned on Wednesday, March 26th, having passed 254 acts and 132 resolves. The pay roll of the Senate, was $7,181, of the House, $47,492. It is reported that Governor Morton is appointed Collector of Boston, and also that Mr. Rantoul is appointed Attorney of the United States for the Massachusetts district.

LEGISLATIVE.

SENATE.

On motion of Mr. Child, the report from the Standing Committee on Railways and Canals, referring to the next General Court the petition of the Charlestown Branch Railroad Company for leave to unite with the Boston and Maine Railroad Extension Company, was taken from the table and accepted.

On motion of the same Senator, the report from the same Committee, granting leave to withdraw on the petition of David Pingree and others for a Railroad from Salem to Boston, was likewise taken up.

Mr. Wheatland moved to amend by striking out the leave to withdraw, and inserting a reference to the next General Court, and on this question the yeas and nays were ordered, on motion of Mr. Clark.

Several Senators spoke briefly on the question, and Mr. Adams inquired what was the difference in the effect of these two methods of refusing to grant the prayer of a petition. He did not understand it. Mr. Wheatland replied that if one man were to go to another's house and ask a favor, and though refused, be politely conducted to the door and bowed off the stops—that would be like referring a petition to the next Legislature. But if the man to whom he made the request were surlily to turn on his back and leave the applicant to find his way out of doors as best he might—that would be analogous to granting leave to withdraw. This explanation appeared satisfactory to a majority of the Board as is manifest from the following vote on the amendment:—

Yeas—Messrs. Abbott, Ames, Borden, Clark, Dillingham, Gray, Hayward, Kimball, Kittredge, Livermore, Metcalf, Murdock, Richards, Safford, Wheatland, Whitney, Wilson—17.

Nays—Messrs. Adams, Allen, Barrett, Child, Clifford, Davis, Fay, Foote, Hill, Hopkins, Stearns, Thurston, White—13.

The report was then accepted.

On motion of Mr. Allen it was Ordered—That the thanks of this Senate be presented to the Hon. Levi Lincoln, the President, for the ability and faithfulness with which he has presided over its deliberations during the present year.

The order was unanimously adopted, and the President then delivered the following address:

Senators:—The vote which, in the spirit of courtesy and kindness, you have been pleased to pass, with such entire unanimity, expressive of your approbation of the administration of the Chair of the Senate, during its present session, has been received with emotions of deeply excited gratitude. I feel, indeed, how truly I am thus made indebted to you for that exemplary regard to the rules of parliamentary order, *on your part*, which, through a period of nearly three months, has given occasion, in no single instance, for the interposition of the authority and direction of the presiding officer—and for that unmerited consideration, which would now ascribe to *me* any credit for the performance of duties, which your assistance and support have rendered, comparatively, both plain and easy. This vote is also made doubly gratifying, that it was induced upon the motion of my respected and venerable friend, one of the senior members of the Board, whose opportunities for observation and large experience enable him justly to appreciate the responsibilities and anxieties which, under the most favorable circumstances, must ever attend a discharge of the duties of this station.

The session has been as remarkable for the variety and magnitude of the subjects which have occupied the attention of the Senate, as for the despatch of business, and the harmony of sentiment and action, which have greatly characterized its proceedings. Objects of high public concernment have blended with their consideration, exciting private interests; and in the examination and decision, more especially, of the many questions connected with Railroad projects and improvements, and the weighty matter of the introduction of pure water into the city of Boston, the exercise of a far-seeing discretion, and of a just and firm judgment, has been severely tasked.

It has devolved upon this Legislature to vindicate the foreign rights of Massachusetts, and the inviolability of her citizens, under the guarantees of the Federal Constitution, against arbitrary rule and local legislation. Her *protests* against the annexation of Foreign Territory to the United States; the subversion and destruction of the compromises of the confederacy; and the enlargement of the 'area' of Slavery, within the federal jurisdiction, have been uttered to the country; and her regard to the faith of treaties, the peace of Nations, the rights of humanity, declared to the civilized world! An amount of business, greater, it is believed, than in any former session, has been promptly and satisfactorily passed upon.

And now, Senators, we are about to separate, in all human probability, never again to be associated in the concerns of public life. I part from you with a heart oppressed by those emotions of painful regret, which such a consideration cannot fail to excite. You will carry with you, individually, my sentiments of most profound respect, and my warmest wishes for your welfare and happiness. As for myself,—in this Hall of the Senate, thirty-three years since, was commenced my political career; and *what more fitting* than that, bearing hence with me, at this time, the precious testimonial of your approval and favor, it should *here*, and *now*, terminate!

We return to the bosom of our respective families, and to our private and social occupations and engagements; to renewed personal intercourse with those who have been our constituents, and the performance of the obligations and duties common to the citizens of a free Republic, the subjects of a government of laws. May we all be deeply sensible to the magnitude and exceeding importance of these obligations—and in the preservation and perpetuity of institutions inherited from our fathers; and the peace, honor, and prosperity of our noble and beloved Commonwealth, sustained by patriotism and virtue; may you, Senators, find the rich reward of your labors and services here, and of fidelity to every duty, in all the future relations of life.

HOUSE.

Mr. Pitts of Dighton, offered the following order: Ordered, that the thanks of this House be presented to the Speaker, the Hon. Samuel H. Walley, Jr., for the courtesy, impartiality and highly distinguished ability with which he has uniformly presided over its deliberations during the present laborious session.

The order was read by the Clerk and unanimously adopted.

The Speaker then addressed the House as follows:—

Gentlemen of the House of Representatives:

Accept my thanks for this expression of your satisfaction with my efforts to serve you in this Chair. When I accepted the station to which your kindness and confidence had called me, I promised entire impartiality, and all the ability and industry, which I could command. It has been my honest endeavor to redeem those pledges. I also solicited your hearty co-operation, and I acknowledge from each and all of you I have received cordial and efficient support.

The session has been more protracted and laborious than I anticipated. The highest number in the orders of the day is 920, which is more than in any former year. The largest number on any previous occasion having been 756. The whole number of bills enacted in 1844 was 178, and those for the present year 206, which will be much augmented. The number of days in each session, and the number of orders of the day for the last ten years have been as follows:

Session,	1835,	83 days,	483 matters.
September.	1835,	62 "	303 "
	1836,	101 "	645 "
	1837,	107 "	631 "
	1838,	113 "	500 "
	1839,	99 "	581 "
	1840,	84 "	401 "
	1841,	71 "	608 "
	1842,	58 "	431 "
	1843,	80 "	381 "
	1844,	74 "	755 "
	1845,	84 "	923 "

Most of the labor of the session has been occasioned by petitions for new railroads, or by questions for new railroads, or by questions of conflicting rights, arising from existing railroad, or from the supposed interference of those prayed for, with those already chartered. These and various other questions have been carefully considered and patiently investigated; their examination has taxed the time and endurance of Committees, and the reports thus obtained have been fully considered by the Legislature. From several years' experience, I feel justified in saying to the public that I have never witnessed a session marked by as small a share of party feeling and debate, by as little of personal sarcasm and acrimony, or by as unremitting devotion to the transaction of public business, as the present; and this too, with no more time occupied in debate than was requisite to elicit truth, and make the course of legislation plain. It has been a harmonious, happy, and I trust the event will prove an useful session. If it has been longer than was anticipated, the cause is to found in the fact that we are the servants of the public, and having been sent hither to do the bidding of our constituents, it was not meet that we should leave their work half finished. Whatever may be said or thought of the results of this session, no man shall charge you, Gentlemen, with my consent, with slothfulness or indifference in the discharge of your public duties.

A vote of thanks to a presiding officer is, by many accounted as an unmeaning ceremony, all form and no heart. Gentlemen I do not so regard this act on your part, from my intercouse with you personally, and from assurances from gentlemen who differ from me upon political questions, I regard this testimonial of your approbation as heartfelt and sincere, and I assure you in return, that the acquaintances here formed and the intercourse here enjoyed by me this winter, will not be effaced from my recollection while memory lives.

By the kind Providence of God, we have been spared the pain of following any of our number to the grave; but if the insatiate destroyer of our race has not been permitted to thin our ranks, it is not true that our family remain unbroken. In more than one instance we have been called to part with friends, near and dear and highly valued;—nor is our grief wholly private. One, who was our public servant, toward whom we all sustained the relation of constituents, and some of us, the most *intimate and endearing* relation, has been cut down in the midst of life, and honor, and usefulness. If it becomes me to say no more of the departed, I may be pardoned for saying that such a death, under such circumstances may well teach the young, the talented, and the aspiring, what a mockery is the pursuit of human fame and worldly ambition, and that an hour approaches fast, when we shall need a degree of solace and support not to be obtained from worldly honor and applause. Truly, 'what shadows we are, and what shadows we pursue!'

Gentlemen, we part to meet no more. I wish you a safe return to happy families and peaceful firesides; be assured of my sincerity in bidding you each, an affectionate and respectful farewell.

Protest of the Mexican Minister. The New York Evening Gazette gives the following abstract of a protest made by Gen. Almonte to the Secretary of State:

"The undersigned has the honor to address himself to the Hon. Secretary of State, in order to manifest the deep concern with which he has seen that the President of the United States has given his signature to a law admitting into this confederacy the Mexican province of Texas.

He had flattered himself that the sound counsels of the most distinguished citizens, &c., would have led to a better result. Unhappily, it has not been so, and against his hopes and sincere vows, he sees consummated on the part of this government, an act of aggression the most unjust that modern history records—the spoliation of a friendly nation of a considerable part of its territory.

For these reasons, in obedience to his instructions, he must protest, and does protest, in the most solemn manner, in the name of his government against the law, &c. He protests also that the act in a measure invalidates the rights of Mexico to recover her province, of which she is so unjustly dispossessed, and that she will maintain and give effect to those rights by all the means within her power.

He also begs that the Secretary will let the President know that, in view of all these facts, his mission near this government terminates from to-day. He consequently begs that the Hon. Secretary will forward to him his passports, because it is his purpose to leave this city as soon as possible for New York.

He avails himself of this occasion, &c."

The Baptist Board and Slavery. The Baptist Board of Foreign Missions adopted a report on Monday last, in which they say, "If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

Vermont and Masschusetts Railroad.—We are happy to state that circumstances, which have had a tendency to delay the progress of measures for the commencement of the Brattleborough Railroad, are likely to be adjusted to the satisfaction of all parties. We sincerely hope this may be the case, and that this important work may soon be commenced. The road through Keene, also, is likely soon to be brought before the public under propitious circumstances, and we expect before long, to see that work in progress. [Bunker Hill Aurora.

India. The Governor General of India has lately taken an important step, having published a government order, applying to the province of Bengal, requiring that those natives who distinguish themselves by their studies and attainments, shall have precedence in appointments to civil offices. This applies to those who are educated in missionary schools, equally with all other schools. The effect of this is to encourage Christian education, as well as to place those who are really meritorious in the condition which they deserve. [Bost. Rec.

Novel Importation. The American line of packet ship Northumberland, which arrived in the St. Katharine-dock, a few days since, from New York, has brought four patent guns, the manufacture of the United States, of a peculiar construction, for the British Government, the same having been purchased in America by the British Consul, and forwarded to this country in pursuance of instructions from the Lords of the Admiralty to that effect. [London Globe.

Difficult Operation. Dr. Morton, No. 19 Tremont Row, has recently performed successfully, a very difficult operation on a young lady, the effect of which the publisher of this paper has had an opportunity of witnessing. The Transcript gives the following description, which we have adopted.

'The nature of the case was a cleft palate, triangular space, extending from the alveolar process of the incisors through the roof of the mouth into the nostrils, the posterior portion of this space being an inch and a half in width. There was a deficiency also of the soft palate, the lateral part of the velum wanting, also an opening through the anterior portion of the superior maxilliary bone at the sympathies.

To remedy this defect, a gold plate was fitted, covering and occupying the space. To the posterior part of this a flexible palate was adapted to supply the place of the deficient organs. This operation proved entirely satisfactory to the young lady operated upon, which will enable her to speak and articulate distinctly. The mechanical part of the work was most beautifully executed.

☞ THE ANNUAL MEETING OF THE BENEVOLENT FRATERNITY OF CHURCHES will take place at the Berry street Church (Rev Dr Gannett's,) on Fast Day evening, April 3d, at 7½ o'clock. The Annual Report will be read and Addresses made.

The business meeting will be held at the Berry st. Vestry at 6½ o'clock.

mh29 J. I. T. COOLIDGE, Sec'y.

☞ MR. BARNARD will deliver a Discourse at the Warren Street Chapel, on Sunday evening, at 7, explanatory of his future connexion with the Institution. The proprietors and friends of the Chapel—the parents and friends of the children—are respectfully invited to attend. mh29

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers and Pupils to the Sunday School of the First Parish in Brighton, of constitute their Pastor, Rev Frederick Augustus Whitney, a Life Member. mh29

☞ THE DEDHAM ASSOCIATION will meet on the 2d Tuesday of April next, at 2 o'clock, P. M., in East Medway, at the house of Rev Luther Bailey.

Subjects of Discussion—'What part should Ministers take in the moral reforms of the day? And in Christian Missions?' mh29

MARRIAGES.

In this city, 23d inst, Mr Nathl. O. Briggs, Jr. to Miss Joan Leighton, both of Boston.

24th inst, by Rev Mr Lothrop, Mr Daniel C. Clark, of New York, to Miss Helen M., daughter of John Ballard, Esq. of this city.

24th inst, Mr J. Andrew Walton to Miss Maria Hazeltine.

In Dorchester, 23d inst, Mr Nathaniel Withington to Miss Mary L. Homer, both of D.

In Ipswich, Mr Jacob S. Potter to Miss Eleanor E. Conant.

In Medford, on Sunday evening last, by Rev Mr Baker, Mr Pelham Harlow of Boston, to Mary W., eldest daughter of Gilbert Blanchard, Esq. of M.

In New York, 23d inst, Mr Bradford Blanchard to Miss Caroline Kendall of this city.

DEATHS.

In this city, 22d inst, Miss Levina M., daughter of Samuel Robbins, Esq. of East Lexington, Mass.

Sunday morning, of scarlet fever, Laura, daughter of Charles and Harriet P. Messinger, 10 mos 19 days.

25th inst, Mrs Lucy Young, wife of Joshua Crane, and daughter of Wm H. Prentice, 34.

In Roxbury, 18th inst, Louisa S., daughter of Rev M. A. D'W. Howe, 10 yrs.

In Charlestown, 24th inst, John Henry Emerton, 4 months; Mrs Mary G., wife of Mr Dudley Chase.

In Dorchester, 25th inst, Mrs Elizabeth Holbrook, wife of C. Bates Peirce, and daughter of the late Amasa Fuller.

In Salem, Mrs Elizabeth, widow of the late Stephen Larrabee, 85.

13th inst, Miss Mary Peters, and on the 16th, her twin sister, Miss Betsy Peters, 73 yrs and 4 months. They were both interred in one grave.

In Bridgewater, Miss Mary Allen Mitchell, 27.

In Alfred, Me., 21st inst, E. Littlefield, Esq. 32, formerly of this city.

In Chilmark, 8th inst, Miss Anne Mayhew, 85.

In Chicago, Ill, 7th inst, George F. Tuckerman, 21, youngest son of the late Rev Dr Tuckerman of Boston.

☞ Whole number of deaths in Boston, for the week ending March 22, 39. Males, 13; Females, 26; Stillborn, 8.

Of consumption 9, lung fever 3, drowned 1, scarlet fever 3, marasmus 1, bronchitis 1, convulsions 1, infantile 1, inflammation of the bowels 3, cancer 2, cramp in the stomach 1, rheumatism 1, teething 2, child-bed 2, accidental 1, brain fever 1, fever 1, dropsy on the brain 1, inflammation on the lungs 1, dropsy 1, canker 1, intemperance 1.

Under 5 years, 13; between 5 and 20 years, 4; between 20 and 60 years, 17; over 60 years, 5.

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Dr. Rufus E. Dixon,

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NO. 1 WINTER STREET.

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MONTHLY RELIGIOUS MAGAZINE, for Apr l.

Just published, by L. C. BOWLES, 118 Washington street.

—CONTENTS—

The Heart an Interpreter.
Life and its uses.
Trust in God.
Joy a fruit of the Spirit.
A Gazelle.
Justification by Faith, a Sermon by Rev H. A. Miles.
Humble Heroism.
Angel Ministries.
Our Odd Drawn No 2.

Intelligence.

Dedication at Bolton, Mass.
" at New Bedford.
Warren street Chapel.
Church of the Disciples, and a new Unitarian Society in Boston.
Rev Mr Parker at the Melodeon.
Items. mh29

BOOTS AND SHOES! *Spring and Summer Styles.* THEO. H. BELL, 155 Washington street, opposite the Old South Church, Boston, would respectfully inform his friends and the public in general that he is now receiving from the manufacturers a full supply of Spring and Summer styles of Boots and Shoes, consisting in part of Ladies' black, bronze, light and green Gaiter Boots; black, bronze, green and light Village Lace Shoes; kid and Morocco Ties, &c. &c. Gents calf, sewed and peg'd Boots; sewed and peg'd calf Shoes, &c. &c.; Boys', Misses and Childrens' Shoes of various styles and qualities, at reasonable prices.

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'The Tales are worth twice telling, and a dozen readings.'

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PRIVATE SCHOOL FOR BOYS. Mr. Sullivan's School, preparatory to the Public Latin and English High Schools, will begin on the second Monday in September. It is designed for pupils from six to fourteen years old. The elementary branches are thoroughly taught, together with the rudiments of Latin and French, and of English Composition and Elocution. Much attention will be given to moral culture, and to the formation of good habits, both of study and behavior.

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BOARDING SCHOOL AT FRAMINGHAM.—The first term of the fifth year will commence on Monday, May 5th, and continue fifteen weeks.

Terms.—Tuition, board and washing, $45 per term. Music and Drawing, extra.

Reference may be made to the following gentlemen of Boston, who are or have been, patrons of the School: Hon John C. Park, Dr A. B. Wheeler and Bradford Sumner, John D. Williams, Benj. Poor, James C. Dunn, Thomas Snow, Wm. Bird, Benj. Brown, Jr., Eliphalet Baker, Frederic Crosby, E. C. Milliken, Henry B. Townsend, B. Callender, Nathaniel Faxon, Jonathan Ellis, David Reed, Peter Lear, Elias E. Davison, Esqrs. JAMES W. BROWN.

Framingham, March 22, 1845. 2mis

TANNER'S MAPS OF ALL THE NEW ENGLAND STATES—Published separately; also, the same printed on a large sheet, with all the recent improvements. The American Travellers' Guide through the United States, accompanied by a table of the routes, distances, &c., with a new Map.

Just received by CROSBY & NICHOLS, 118 Washington st. mh22

WAKEFIELD'S NEW TESTAMENTS, for sale by CROSBY & NICHOLS, 118 Washington st. mh22

DRESS COATS, PANTS AND VESTS are made to order, of the best materials, and in the best manner, at KIMBALL'S, 28 Washington street, at prices as low (to say the least) as at any other place. Great care is taken in the selection of goods as to colors and durability. Every garment is warranted to fit our customers, and their orders strictly complied with. mh22

WATERSTON'S MORAL CULTURE. Tho'ts on Moral and Spiritual Culture, 2d edition, revised by R. C. Waterston. Contents—Introduction, Childhood, Growth of the Mind, Religious Education, Diffusion of Christianity through Schools, Moral and Spiritual Culture in Day Schools, Address before the Teachers of Boston, The Influence of Home, Culture of the Imagination, Love of Nature, Death of Children, Conclusion. Published by CROSBY & NICHOLS, 118 Washington st. mh22

NEW HYMN BOOK. In press—Psalms and Hymns for the Sanctuary, with the Psalms in Prose, arranged for Chanting, prepared by request of the Harvard Church in Charlestown, by their Pastor, and will be ready during the month of May. Copies will be furnished by the Publishers, JAMES MUNROE & CO., for examination, at No 134 Washington, opposite School st. mh22

New Stationery Establishment.

THE subscribers have formed a connexion in business under the firm of

JOHN T. PRINCE & CO.,

and have taken the store at the corner of Kilby and Doane streets, where they intend keeping a complete assortment of

DOMESTIC AND FOREIGN STATIONERY, CUTLERY AND FANCY GOODS,

—together with all the varieties of—

MERCANTILE BLANK ACCOUNT BOOKS,

At wholesale and retail.

JOHN T. PRINCE, H. FRANKLIN STODDER. } 3tis mh8

UNIVERSAL BIOGRAPHY. Lempriere's Universal Biography, containing a critical and historical account of the lives, characters, and labors of eminent persons, in all ages and countries. Together with selections of Foreign Biography from Watkins's Dictionary, recently published, and about eight hundred original articles of American Biography. By Eleazer Lord. In 2 vols, 8vo, calf.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. mh15

LIFE INSURANCE. Life Insured on the Mutua Principle, at the lowest safe rate of premium, by the NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, at their Office, Merchants' Bank Building, State street, Boston.

Willard Phillips, Robert Hooper, William

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 23.

THE LIGHT OF FAITH.

TUNE—*'London.'*

In every scene of mortal life,
In sickness, pain, and death,
'Mid calm repose and fearful strife,
We live and walk by faith.

'Tis faith, and faith alone that cheers
The weary, fainting mind;
Inspiring prayer to Him who hears,
Almighty, ever kind.

His power and love allay our fear,
And beam with grace benign;
With rainbow tints illume each tear,
In glowing pleasures shine.

May all light up from Christian faith
The hope that brightly burns
Amid the chilling damps of death,
And death to victory turns. S. W.

[For the Register.]

JERUSALEM.

'Fallen are thy temples, O Israel.'

Thou bright queen of cities!
The hills were thy throne;
Splendor and glory
Shone round thee, alone!

Before thy pure altars,
Of praise and prayer,
The worn pilgrim laid down
His burthen of care!

Threw off from his spirit
Its sorrow and toil;
Thy free air was around him,
We stood on thy soil!

A blight has passed o'er thee!
The stern hand of Time
Has thrown o'er thy brightness
A deep shade of crime!

Thy temples of beauty
Have fallen in dust;
Where the spirit sought strength
To hope and to trust!

The long grass waves o'er them,
And the night dew falls,
O'er the clustering ivy
On their ruined walls!

Splendor and glory
Are with thee no more!
The deep songs of joy
Of thy temple are o'er!

Thy children must look
To that better land,
Round whose altars are gathered
A radiant band!

From the north and the south
The east and the west;
The purest and loveliest
Their home is its rest! L. G. P.

[For the Register.]

PARAPHRASE ON THE LORD'S PRAYER.

Oh great Jehovah! blessed Lord!
Who dwell'st in heaven's abode;
Thy name be ever sanctified,
Our own and Jesus' God.

Thy kingdom come—thy will be done,
On earth as 'tis in heav'n;
And from thy hand of goodness may
Our daily bread be giv'n.

As we forgive our neighbor's debts,
So Lord, forgive our own;
As good to us that others do,
To others should be done.

In dark temptation's luring path,
Oh, lead us not astray;
But give us grace that we may seek
'The strait and narrow way.'

For heavenly Father, all is thine,
Dominion, glory, power,
And praise, and honor, grace and love,
Forever evermore. L. D.

[From the Philadelphia Christian Observer.]

GOOD NIGHT.

FROM THE GERMAN.

Good night, my father dear!
Thou com'st from thy labor full weary and worn,
But peaceful and calm in the cottager's slumber,
No care for the morrow thy dreams shall encumber,
But, till the lark shall arouse thee at morn,
Good night!

Good night, my mother dear!
Thy lullaby has oft my sorrows beguiled—
Now may our God have thee in his good keeping,
Angels watch over thee while thou art sleeping,
Soothed to repose by the voice of thy child—
Good night!

Good night, brother mine!
Soft be thy rest, as if pillowed on flowers;
Sleeping or waking, God keep thee from sorrow!
Sweet is their parting who meet on the morrow;
Ever, dear brother, such parting be ours;
Good night!

Good night, sister sweet!
Thou hast been long with the flowers at play;
Hie to thy couch, for thy eye lids are winking;
And see where the moon as to rest she is sinking,
Smiles on my sister, and seemeth to say—
Good night!

Good night, beloved one!
Bright be the visions sleep bringeth to thee—
Heaven shield thee from ill till the night hours are over,
All gentle spirits above thy rest hover,
Whispering ever, beloved of me,
Good night!

Good night, dear ones all!
No heart feeleth sad that we part for a while;
Then, at our last parting, oh! let us not sorrow,
Since we know, dearest friends, we shall meet on the morrow;
But as life's evening closes, we repeat with a smile,
Good night!

MISCELLANEOUS.

SPEECH OF THE HON. HARRISON GRAY OTIS.

The Journal contains an abstract of Mr. Otis's address at the dedication of the Otis Grammar School on Wednesday last. In its pleasantry, it is characteristic of the writer, and in its retrospective spirit, it is interesting:

The Hon. H. G. Otis said he could not deny himself the gratification of being present at that ceremonial, and of repeating his gratitude for the honor which had been done him in having given the school his name. He had, however, read in that morning's paper a statement which disconcerted him a little, and that was, that he was to deliver an address. He had not known until that morning whether he should be able to attend, as he had been indisposed and in pain. Nothing was more remote from his mind than the idea of making an address upon a subject of such importance as education. The day for making addresses had long since passed with him. Old men should know when to retire.—They should not, like old ladies, appear in public, bedizened with the ornaments of youth.—He was not competent to make one now. But he could do what all old men could, tell a story about himself. As the school had been named after him, he was vain enough to suppose that some of the pupils would be interested in hearing something that related to his school-boy days. He was a Boston boy, and he had received all his education at the public schools, after he was seven years old. He cherished a great affection for those days, and he thought with pleasure on the memory of his school-masters, with whom he had always been on good terms, excepting an occasional flogging. The first school he went to was a *quasi* public school. It was kept by Master Griffiths in Hanover street. His friend, Deacon Grant, who was near him, knew exactly where it was.—Master Griffiths was a worthy old creature, and had some pretensions to facetiousness. His ideas as to rewards were a little peculiar. Every Wednesday afternoon, the boys who had demeaned themselves with propriety, expected to receive a prize, which expectation was not disappointed. But what did they think it was!—Shell-barks! thrown out of the window, for which the boys scrambled! He then went to the Latin school which was in School street.—The master, Mr. Lovell, was a worthy old gentleman, but there had been a sort of rivalry between the Latin and the Writing schools, which was the cause of several curious doggrel effusions on the part of the boys—some extracts of which were repeated by Mr. Otis with humorous effect.

Forty years ago, said Mr. Otis, the place where this school was built, was a mill pond.—The tide flowed into it to the depth of ten or twelve feet. There was then no expectation that a school house would ever be erected on this spot. There were "schools" of fishes here, but there was no school master, except the successor of St. Anthony, who, it was said, could preach to the fishes. Mr. Otis said he was entirely inadequate to describe the great dvantages which the children of the present day had over the boys and girls of his time.—What did they learn then? A few latin roots, to squeeze them into college—and mere cyphering. They had then none of those advantages which he now saw. There was not then that group of learned teachers, who were deserving of the thanks of the country. He spoke with great veneration of those who had lived in his time—but he did not think that it was any disparagement to their memory to say that they were not to be compared to the instructors of the present day. He commended them to their teachers, and their teachers to them, and he prayed them to be satisfied of the great advantages which they enjoyed, and to improve the opportunity which was afforded to them of becoming good and enlightened citizens. He hoped that as the school had been called after him, they would remember him in their good will—and he more affectionately and fervently commended them, teachers and pupils, to the care and protection of their Maker.

BOOK-KEEPING, OR THE RICH MAN IN SPITE OF HIMSELF.

We are indebted to a friend for the following authentic anecdote of an old New York merchant, whose name, were we permitted to mention it, would sound familiarly in the ears of many of our metropolitan readers: "In old times, it was the custom of the merchants of the city of New York to keep their accounts in pounds, shillings and pence currency. About fifty years ago, a frugal, industrious Scotch merchant, well known to the then small mercantile community of this city, had, by dint of fortunate commercial adventure and economy, been enabled to save something like four thousand pounds; a considerable sum of money, at that period, and one which secured to its possessor a degree of enviable independence. His places of business and residence were, as was customary at that time, under the same roof. He had a clerk in his employment whose reputation as an accountant inspired the utmost confidence of his master, whose frugal habits he emulated with the true spirit and feeling of a genuine Caledonian. It was usual for the accountant to make an annual balance-sheet, for the inspection of his master, in order that he might see what had been the profits of his business for the past year. On this occasion the balance-sheet showed to the credit of the business six thousand pounds, which somewhat astonished the incredulous merchant. "It canna' be," said he; "ye had better count up agen. I dinna think I ha' had sae profitable a beesness as this represents." The clerk with his usual patience reexamined the statement, and declared that it was "a' right," and that he was willing to wager his salary upon its correctness. The somewhat puzzled merchant scratched his head with surprise, and commenced adding up both sides of the account for himself. It proved right. "I did na' think," said he, "that I was worth over four thousand pounds; but ye ha' made me a much richer man. Weel, weel, I may ha' been mair successful than I had tho't, and I'll na quarrel wi' mysel' for being worth sax thousand instead." At early candle-light the store was regularly closed by the faithful accountant; and as soon as he had gone, the sorely perplexed and incredulous merchant commenced the painful task of going over and examining all the accounts for himself. Night after night did he labor in his solitary counting-house alone, to look for the error; but every examination confirmed the correctness of the clerk, until the old Scotchman began to believe it possible that he was really worth "sax thousand poonds." Stimulated by this addition to his wealth, he soon felt a desire to improve the condition of his household; and with that view made purchases of new furniture, carpets, and other elegancies, consistent with the position of a man possessing the large fortune of six thousand pounds. Painters and carpenters were set to work to tear down and build up; and in a short time the gloomy looking residence in Stone street was renovated to such a degree as to attract the curiosity and envy of all his neighbors. The doubts of the old man, however, would still obtrude themselves upon his mind; and he determined *once more* to make a thorough examination of his accounts.

On a dark and stormy night, he commenced his labors, with the patient investigating spirit of a man determined to probe the matter to the very bottom. It was past the hour of midnight, yet he had not been able to detect a single error; but still he went on. His heart beat high with hope, for he had nearly reached the end of his labor. A quick suspicion seized his mind as to one *item* in the account. *Eureka!* He had found it! With the frenzy of a mad-man, he drew his broad-brimmed white hat over his eyes, and rushed into the street. The rain and storm were nothing to him. He hurried to the residence of his clerk, in Wall street; reached the door, and seized the handle of the huge knocker, with which he rapped until the whole neighborhood was aroused with the "loud alarm."—The unfortunate clerk poked his night-cap out of an upper window, and demanded, "wha's there?" "It's *me*, ye scoundrel!" said the frenzied merchant; "*ye've added up the year of our Laird amang the poonds!*" Such was the fact. The addition of the year of our Lord among the items had swelled the fortune of the merchant some two thousand pounds beyond its actual amount. [Knickerbocker.

EASTERN MASSACHUSETTS—CAPE COD.

If a man bend his arm, much in the way it is bent when sitting down to write, he will have a tolerable fair representation of the direction of that tongue of land, on the eastern coast of Massachusetts, called Cape Cod. This cape boldly pushes out into the turbulent Atlantic its seventy miles of sand and rocks, its hills and valleys, its hamlets and villages, as though it would give defiance to the old roaring sea, and challenges its power to punish its audacity.—And verily, ever since the Mayflower anchored under its lee, and how long before we say not, has the Cape stood its fiercest assaults of the angry ocean; yet there it stands, both shores marked by the waves, and often shaken and trembling with the dreadful surges.

Multiplied professional calls have carried me in every direction, through every part of the Cape, and I am familiar with all its scenery.—I have witnessed and enjoyed it when, in the calmness of a summer's day, the great ocean slumbered, and the Cape, though often roughly treated as an intruder, seemed clasped as in a mother's arms, and as though there could never have been anything but peace along the quiet shores. Like 'a molten looking-glass' was spread far and wide the unruffled waters, drinking in with gladness the warm radiance of the sun. And again, I have stood upon the cliffs, and seen old ocean's slumbers broken. Those billows and the awful fury with which they rushed upon the shore, and the deafening thunder with which they broke there, has imaged before me the power of God as nothing else has done it. In the presence of such terrific scenery there is no phrase more eloquent, or one giving a sublimer idea of God in his awful greatness than—GOD OF THE SEA! And as I have seen one of these tremendous surges coming in, black with its vastness and swift as the race horse, with a roar drowning all other sounds, I have involuntarily looked about to see if indeed, the earth could be firm enough to resist the shock. And as the wave, resisted, baffled in its fury, and its power broken, sullenly retired, then has come up that sublime appeal of the prophet: 'Fear ye not me! saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and tho' the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it!'

That the Cape should be peopled by sea faring men would be inferred, of course, from its location. Here are found the homes of about five thousand of the hardy sons of the ocean.—Travel in what direction you please, you will find constantly recurring emblems of the sea.—The village tavern sign swings in the breeze with the picture of a ship. Scarcely anything will do for a weathercock but the image of a codfish. The ponderous jaw-bone of the whale must adorn the thoroughfare of the town: and the boy that gets at the barn door or the fence with a hot iron or a paint brush, will not fail of producing an emblem of something that swims or sails.

The Cape is more profusely sprinkled with the habitations of men than would have been supposed considering the barrenness of the soil. The advantages for employment in navigation make men content with homes that have not much to boast of in regard to agricultural interests. The houses are mostly of one story, especially on the lower parts of the Cape, as a higher elevation would give old Boreas advantage for his rude pranks which the people think he had better be denied.

But in no part of New England is there more of what may be called 'substantial good living.' The men that have hard biscuit and salt beef for so large a section of the year at sea, are the men that earn and will not be denied a good table at home.

Those who have never visited the Cape have an idea that it is little else than immense sand bank, and that a traveller must make up his mind to a small pace, ploughing constantly through heavy roads, till he shall thankfully return again to terra-firma. But he must take part of that back. A good portion of the road to the extremity is very tolerable, and the traveller can keep up quite a dignified trot in his progress.

The inhabitants of this Cape are not strangers to the perils of the sea. The average length of life among seamen is much lower than of any other class of men. And while at one time individual cases of calamity, by sea disasters, send sorrow into a bereaved family; at another the angry ocean makes a dreadful sweep, carrying great numbers at once to a watery grave. Never will the October gale of 1841 be forgotten. A fleet of mackerel fishermen were at that time at some distance off the eastern coast of the Cape. A few of the vessels escaped, but numbers went down with all on board. The calamity fell with greatest severity on the town of Truro. *Fifty-seven* citizens of that town perished in that storm. I stood recently in the graveyard of the Congregational church in that place, and read the inscription on the monument that commemorates this testimony of the perils of the sea. I copied the following:

SACRED TO THE MEMORY
OF FIFTY-SEVEN CITIZENS OF TRURO,
Who were lost in seven vessels which foundered at sea in the terrible gale of Oct. 1841.

'Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.'

On what class of society disasters of the sea fall may be seen by reference to this melancholy catalogue. Of the seamen *nine* were between 30 and 41; *twenty-seven* between 20 and 30; and *twenty-one* between 11 and 20. *Twenty-seven* of these were heads of families, leaving as many widows, and *forty-eight* fatherless children. A few weeks since, the entire crew of a vessel belonging to the same ill-fated town consisting of *ten* persons, perished in sight of their homes; five of them were heads of families. In 1837 *seventy-two* persons belonging to the county were lost at sea, and at that time there were *nine hundred and fourteen widows* of seamen.—No year passes in which some of the sons of the Cape do not find the ocean waves their winding sheet. [N. Y. Observer.

A SABBATH IN PARIS.

It is, observes a letter writer in the American Traveller, very much like any other day in Paris; devoted to business and pleasure; except that pleasure rather preponderates. The shops and cafes are open; the mercnant is buying and selling; the mechanic is plying his tools; the lover of pleasure is at his daily task; the public gardens and favorite resorts are thronged; the theatres and ball rooms send forth their usual strains of music or peals of applause; the places of interest and amusement are on this day open to the public, as some of them are not on any other day of the week; as, for example, the Palias Royal, the private property of the present king of the French. Indeed it may be said, with the strictest truth, *Paris has no Sabbath*. And, as a necessary consequence, its moral and religious character is of the lowest grade; for, I hold it to be an evident truth, that general morality and every form of the Christian Religion, must stand or fall with the Christian Sabbath. Cassimer Perier, that profound statesman, is reported to have exclaimed on his dying bed: 'WITHOUT RELIGION, FRANCE IS RUINEE!' He might have added—and without a sabbath, she can have no religion.

In saying what I do, I would not trespass on the province of the theologian, much less would I assume the attitude of a denominationalist, (if I may coin a word,) but simply as a lover of good morals and a believer in the Christian Religion, I say, that an outward observance of the Sabbath is indispensable to the maintenance of good morals and any form of the Christian Religion in a community; and that Paris is a standing illustration of this truth.

But, after all I have said of the Sabbath breaking of the Parisians, I must add, that in my humble judgment, there is as much of a Sabbath in Paris as there is in our own New Orleans; or perhaps in any other city where the Popish Religion predominates.

Paris cannot be said to be even tolerably supplied with places for public worship. There is indeed a parochical church attached to each of the 12 arrondissements, or wards; and generally, several district churches; amounting in all to 39 or 40; besides these, there are a few (six) chapels or churches not attached to any particular district, and one chapel at least for each of the convents, seminaries, and hospitals in the city; and some 16 belonging to the Protestants, and others not connected with the Romish Religion. Suppose to the 60 churches and chapels which have been enumerated, we add 40 for hospitals, &c. &c.; we shall then have 100 places only for the public worship of God in this great city; on an average of *one* for every 15,000 of its inhabitants; the population of Paris, including transient visiters and strangers, not varying much from *one million and a half*. Now, compare this provision for the preservation of public morality and religion; with that of London: and you will see the difference between a Protestant and a Romish city, and will have a cue to the comparative sobriety of a London Sabbath and of the English people. London has, in round numbers, a population of *two millions*; and for this population, the government furnish 200 churches, the Protestant Dissenters at least 200 more, the foreign Protestants, the Jews, Quakers and the Pope more than 50 additional places of public worship; making a total of more than 500 places of worship in London or *one* for every 4,000 of its inhabitants. Such is the comparative of Protestanism and Romanism for the moral and religious welfare of a people.

UPS AND DOWNS.

Mr. Cist, an old gentleman of Cincinnati well known in that city for his careful antiquarian and statistical research, publishes in the Advertiser the following very curious facts:

'It is useful as well as interesting to notice the changes for better or worse, which ten or fifteen years serve to operate in a community.

I know a business man on Main street refused credit in 1830, for a stove worth twelve dollars. He is now a director in one of the banks, and worth $150,000 at least. Every cent of this has been made in Cincinnati during that period.

I know another business man, also on Main street, who was refused credit in 1825 by a firm in the drug line, for the amount of five dollars. In 1830 that very firm lent that very man five thousand dollars upon his unendorsed note.

I know an extensive dealer in the city, now worth 100,000 dollars, and commands more money on a short notice, than almost any man in Cincinnati, to whom I, as a clerk for a grocery house in 1830, sold a hogshead of sugar, with great misgiving and reluctance, under some apprehension of not getting the money when it became due.

I know a man whose credit was such in 1830 that when I trusted him for a keg of saltpetre, my employer told me I might as well have rolled it into the Ohio. Since that period he was worth fifty thousand dollars, then a bankrupt, worth in 1837 one thousand dollars, again a bankrupt in 1841, and now worth twenty thousand dollars.

I know a man good for thirty thousand dollars, who ten years ago exhibited a monkey through the street of Cincinnati for a living.

I know a heavy business man and bank director who sold apples when a boy, through our streets.

I knew one of the first merchants in our city, in 1826, who could at that period, have bought entire blocks on credit, a director in one of the Banks, who within ten years of that period died insolvent and intemperate.

Another influential man of that day, whose credit was unlimited, being president of one of our insurance companies, and also a bank director, died within five years, insolvent and intemperate.

Another individual who was considered in 1837, worth half a million dollars, has died since, leaving the estate insolveut.

Another individual, of credit equal to all his wants, and worth at one time twelve thousand dollars, and a Judge of the Court, died in our city hospital, and was buried at the public expense. I have seen him often presiding at public meetings.

The founder of the penitentiary system, in Penn. and well known in that State and elsewhere as a public man, died a pauper in the Commercial Hospital in this city. I have seen him addressing the Legislature of that State, at Harrisburg, and listened to with the attention and deference that would have been paid to John Quincy Adams, or any other public man of this age.

I know a lady, the descendant of a distinguished governor of Massachusetts, who supports herself by her needle, and the neice of the governor of New Jersey still living, who washes for subsistence. I know a lady, who thirty years ago in the city in which I then lived, was the cynosure of all eyes, one of the most graceful and beautiful of the sex, and moving in the first circles of wealth and fashion, now engaged in drudgery and dependence, at one dollar and fifty cents per week. All these reside in Cincinnati.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY
GEORGE N. BRIGGS,
Governor of the Commonwealth of Massachusetts:

A PROCLAMATION

FOR A DAY OF PUBLIC

FASTING, HUMILIATION AND PRAYER.

A sense of dependence leads man to approach the Supreme Being in prayer, and to implore His protecting power. A consciousness of sin and demerit prostrates him in penitence before his Maker, in the hope of deprecating His displeasure.

Communities of men are dependent on God for His blessings. There are public errors and sins, which are calculated to awaken the displeasure of the Almighty. To avert that displeasure, and to move His goodness, it becomes them, at stated seasons and on proper occasions, to humble themselves before Him, in fasting and prayer.

In temporal and spiritual mercies, the people of this Commonwealth have been highly blessed of Heaven, from the day the pilgrims kneeled upon Plymouth Rock, to the present time. In the enjoyment of all these mercies, they have, in a thousand ways, failed to obey the righteous commands of their Creator and Benefactor, and by their transgressions, rendered themselves obnoxious to His violated laws.

Having offended against Him, let them publicly acknowledge His bountiful dealings towards them, confess their delinquiencies and ingratitude, and invoke His pardoning mercy, "through our Lord and Saviour Jesus Christ."

To this end, I do, with the advice and consent of the Council, appoint THURSDAY, THE THIRD DAY OF APRIL NEXT, to be observed as a day of Fasting, Humiliation and Prayer, by the people of this Commonwealth. And I do earnestly recommend to all classes, on that day, to dispense with all unnecessary business, assemble in their places of public worship, and render to the Supreme Ruler and Judge of Heaven and Earth, the sacrifice of humble and contrite hearts.

Whilst with gratitude they acknowledge His past goodness, let them bow before Him, and entreat Him to continue His favors to them:

To prosper them in all their varied and lawful pursuits:

To reward the efforts of the farmer, the manufacturer, the mechanic, and the laborer:

To extend His protecting hand to all "those who go down to the sea in ships:"

To look in kindness on the widow, the fatherless, the poor and the stranger:

To remove the burden from the oppressed, and dispose all our people "to do justly, love mercy, and walk humbly before God:"

To bless all our private and public institutions designed to ameliorate the condition of man, and to improve and elevate his character:

To preserve in the bonds of peace, justice, and integrity, the members of our common government:

Above all, to endow with wisdom and give efficiency to the means in operation to build up the kingdom and disseminate the Gospel of His Son, and hasten the time when its heavenly principles shall fill the hearts and be manifested in the lives, of the children of men, over the face of the whole earth.

Given at the Council Chamber, in Boston, this tenth day of March, in the year of our Lord one thousand eight hundred and forty five, and of the Independence of the United States the sixty-ninth.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, Secretary.

God save the Commonwealth of Massachusetts.

POETRY FOR HOME AND SCHOOL, selected by the author of 'Theory of Teaching,' and 'First Lessons in Grammar.'

Published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. mh8

NOTICE.—NEW GOODS.

Geo. W. Warren & Co.

HAVE admitted DAVID WHITE, JR. and WILLIAM B. BARRY, as copartners, and will continue the Importing, Jobbing and Retailing of Dry Goods, at 192 Washington street, under the same name as heretofore.

WE HAVE NOW OPEN
THE LARGEST AND RICHEST STOCK OF
FOREIGN AND DOMESTIC GOODS,
ever displayed in one establishment.

☞ Purchasers at wholesale, will find here the finest stock of NEW SHAWLS, SILKS, and RICH DRESS GOODS, in the country; and our prices this Spring will be lower than ever.

G. W. WARREN & CO.,
192 Washington st., opposite Marlboro' Hotel.
mh15 tf

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
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